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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

EVIDENCES OF A FUTURE LIFE.

In St. Paul, Minn., there is a club composed of prominent men of various professions and occupations—judges, lawyers, doctors, clergymen, journalists and men at the head of large business enterprises. The club meets once a fortnight to discuss in an informal way questions of current interest. At a recent meeting the topic was, "Have we any evidence of the immortality of the soul," a well-known journalist opened the discussion with the following paper:

I cannot better introduce the subject of the evening than by reading these two verses of an old poem which voice the lament of humanity in all ages:

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood with his brow of truth,
The rich, the poor, on land and sea,
Where will the mighty millions be,
A hundred years to come?

We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep,
A hundred years to come.
But other men our land will till
And others then our streets will fill,
And other words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come.

We are tenants of this planet for a brief space. We walk towards a precipice which may at any moment yawn before us and from whose frightful brink there is no turning back. The complicated machinery of the body which responds to the indwelling will, at one moment ceases to answer to the orders telegraphed to its members by the nerves that lead from the brain. The breath comes more and more fitfully and then stops. Something is gone. What was it and whither has it gone? That which was a few minutes before the man commences to disintegrate and in a little while is resolved into salts and gases. "That pallid soul, the body's guest," has vanished and become a thing unfelt, unseen and of doubtful reality.

"If death end all," said Matthew Arnold, "then alarm, for we are betrayed." Yet the great majority of men go on and lead their little spans of planetary life, with only a vague hope that they are not betrayed. Those who have sought to peer beyond the veil, and to establish some sort of telephonic communication with intelligences that have once tenanted our globe have in all past ages been regarded with

suspicion and hatred. They have been persecuted by bigots and damned by theologians. They have been hung as witches and burned as necromancers. Their efforts to establish some sort of fitful communication with souls gone out of the body has been condemned as "the black art." We have a very early record of this sort of persecution in the Hebrew Scriptures. When Saul sought out the woman of Endor, and said, "I pray thee, divine unto me by the familiar spirit and bring me up whom I shall name unto thee," the woman said unto him, ignorant at first that her visitor was the king, "Behold, thou knowest what Saul hath done, how he hath cut off these that have familiar spirits, and the wizards, out of the land; wherefore, then, layest thou a snare for my life, to cause me to die?" After Saul had reassured her she proceeded to materialize the spirit of Samuel very much after the manner of the modern séance. Yet the preachers who read with reverence this account of the doings of the Jewish medium who lived at Endor and accept it as truth, denounce as imposters, or as influenced by the devil, the mediums who do exactly the same sort of thing now-a-days.

All bibles, and there are many, are full of the dealings of men with disembodied spirits. It was always the custom for prophets to denounce the familiar spirits of other prophets as evil and claim that theirs were the only truly good ones. The origin of all religions, if sought in a scientific spirit, will be found in real or pretended communications with the world of departed spirits. In later ages, however, the Christian sects, with the exception of the Catholics, have insisted that the door between the two worlds was closed when the last apostle passed from the scene and that if there is any passage open it is some dark and devious way frequented only by evil spirits. The Catholics have never been so illogical. They have maintained that departed spirits sometimes return to earth, but in recent centuries the church has been disposed to limit this power of revisiting the scenes of earthly life to the saints, who are supposed to receive divine permission to show themselves to mortals. The literature of Catholicism, however, is crowded with accounts of apparitions of all sorts, and the miraculous doings of the souls of the dead. Modern thought is not content with assertions of immortality based on the promises of prophets of olden times or on the legends of spirit communication embodied in sacred books. The teachings of theology no longer satisfy the demands of scientific inquiry. Does death end all? If not what are the evidences of the continued existence of the soul after the dissolution of the body. What do you know, we ask of our religious teachers. We don't care what you believe. If life beyond the grave is a fact, then it must be capable of demonstration. No knowledge is forbidden. The limitations are in ourselves and not in the nature of the knowledge we crave. There is nothing uncanny about death. It is just as natural as birth. There can be nothing wicked in seeking to know what becomes of the life and intelligence and affection that reside for a time in a human body. We analyze the elements of remote stars, whose light has been millions of years in reaching our globe. We pry diligently into the secrets of nature with the mi-

croscope, the spectroscope, the telescope. We discover forces that are intangible and imponderable and yet can rend mountains asunder. Why do we hesitate to turn our powers of keen analysis and profound thought upon the greatest force of all in the universe, of which we have any knowledge, the human soul, that measures the distances to the stars, weighs the planets as they whirl through space, finds teeming life in a drop of water and masters and utilizes the mighty potencies of nature?

I maintain that when science has given one-half the effort to the problem of life after death that it has given to the investigation of bacteria or to the affinities of chemical elements, the continuous individual life of the soul after its separation from the body will be just as much a demonstrated fact as the existence of the planet Uranus. Nay, more. No scientific man has patiently and sincerely investigated the evidences now available for research without coming to the conclusion that the only rational explanation of a multitude of phenomena is to attribute them to the efforts of the spirits of the dead to come into communication with the living. Many have set out on such researches with all the skepticism of confirmed materialists, but they all reach this result. To say that the observers of such phenomena are people of credulous and weak minds is only to display ignorance of what has been accomplished in this line during the past thirty years. More than twenty years ago Zöllner, the Professor of Physics at the University of Berlin, in company with two other professors of that institution, spent six weeks in an investigation of the phenomena produced by that remarkable occultist, Henry Slade. They had him all the time at Zöllner's house and Zöllner wrote a book giving the results. When writing in many languages not understood by Slade was produced in the daylight between closed slates, prepared by the professors and not touched by Slade, and this writing, whether in Greek, or Russian, or Hebrew, invariably asserted that it was made by departed spirits, what other possible conclusion could these learned scientists reach than that this assertion was the truth. Can either of my hearers furnish any other explanation that will fit the facts? Professor Crookes and Dr. Alfred Wallace are among a host of English scientists that have in later years made similar investigations of others possessed of occult gifts and have reached the same conclusion. Last summer three professors from the University of Bologna investigated the phenomena which occur in the presence of an Italian peasant girl, Eusapia Paladino, and they found it utterly impossible to explain them by any known natural laws. They admit that the spiritual explanation is the only reasonable one. The Societies for Psychical Research, in this country and in England have gathered and verified whole volumes of incidents that prove, by far stronger evidence than that on which men are hung and imprisoned, that souls, freed from the limitations of physical life, can find a way to demonstrate their continued existence and their affectionate interest in the friends they left in the body. No; it can no longer be said that belief in the independent life of the soul rests on faith alone. Seek for proof that

spirits are real existences with the same zeal that you would seek for proof to establish your ownership to a piece of property if the title were questioned and I will warrant you that you will find such proof and that it will be surprisingly strong and satisfactory.

The only way, I will admit, of conclusively demonstrating the existence of another world, peopled by former dwellers upon our planet who have departed through the gate of death, would be either by the return of such departed persons making their spiritual forms visible for a time to our eyes, or by the receipt of some sort of telegraphic message from that undiscovered country. Have we any such proof? Of the second form of evidence I think the proofs are so numerous as to be available to almost any one who will go in search of them. Suppose that you sit down alone in your own room at a table and that there are heard by you distinct raps upon the table. You make sure at first that you are not yourself producing them unconsciously. Then you seek for intelligence accompanying the raps. The signals are given as you request, once, twice, thrice, or more. You then try to attribute the phenomena to some unexplained nerve action producing an intermittent current of electricity in response to your will. You call the alphabet, fixing your mind on the name of some dead friend. To your surprise not that name but quite another one is spelled out. Still you say: "I had that name in my brain, in the manifold chamber of old memories." Another name is spelled—one that you never heard before. The raps insist that there was a man of that unknown name; that he lived in a certain town in Indiana, let us say, and that he was killed at Chickamauga. You were never in that town and never heard of such a man. You make inquiries and find that such a man did once live in that town and that he was killed at Chickamauga! Now how are you going to explain the phenomena by unconscious cerebration connected with some mysterious electrical nerve action? Or let us say that you get a message spelled out purporting to come from some dead friend and that it advises a course of action quite different from the one indicated by your own judgment. Can you reasonably conclude that some second and unconscious self in your own brain has given that advice? Or suppose that the raps make a prediction of some occurrence to happen in the future and that it does happen? What occult power in yourself could make that prophecy?

Another form of what I may call telegraphic communication with the spirits of the dead is independent slate writing and this is also a phenomenon that almost any one can investigate for himself who is seeking for knowledge in this fascinating path of research. You take two slates and place them together under your foot on the floor. There is no one present but yourself and the medium who has the faculty of serving as the battery for the unseen intelligences. You go to the medium as a stranger in a strange city. You make sure that there is nothing on the slates. You take your own slates if you wish and never let them go out of your hands. Pretty soon you hear writing going on between those two slates under your foot. In three or four minutes there come upon them three distinct raps. This indicates that the writing is finished. You take up the slates and find them covered with a letter addressed to you and signed by the name of some dear relative of yours who has passed out of this life. It will not tell you how to sell your lots or how to gamble in stocks but it will assure you that your lost one still lives and that too you shall live a fuller, happier life than this when you pass out of the body. This phenomenon I witnessed in Chicago the other day. I varied it by hanging the slates to the gas fixture; heard the writing and obtained messages in that way. You will say that there must have been a trick; that the slates were prepared in advance; that the invisible writing came out by moistening the surface. No doubt such frauds are practiced; but how can the slate-writer get the names of your dead friends when you have never

seen her before or been in conversation with any one known to her? Furthermore, to test the ability of the intelligence producing the writing to make immediate answer to a question, you write a question on a slip of paper, concealing carefully what you are writing; you fold the paper, place it between two slates yourself and hang the slates high up to the chandelier. The answer to your question comes plainly and intelligently written on the slates in no more time than you would take to write so many lines yourself. How, now, about the theory of slates fraudulently prepared in advance?

Let us now take an instance of another form of evidence—the apparent coming back of the spirit from that bourne from which it is said no traveler returns—the apparition, ghost, or materialization. I once had a talk with W. T. Stead, the famous English writer. He said that for a long time he was skeptical as to materializations, although an advanced occultist himself and capable of producing many forms of strange phenomena. He believed that all the materializing mediums were frauds. But while in Chicago he took one of these mediums, a young man, to his room in the Auditorium Annex. There was no one present but Stead, the medium and Stead's son. Stead stripped the medium stark naked, and put him in an empty dark closet before the door of which stretched a shawl. Stead and his son then sat down to await developments. Out of that closet into the fairly well lighted room there came a number of draped figures of men and women. They whispered a few words in a ghostly way and vanished back into the closet. There was not a particle of drapery within reach of the medium and there was no other door leading to that closet. In telling me this and many other queer occurrences Stead said that he did not speak of these things except to people who had some occult experiences themselves, for he did not enjoy being looked upon as either a liar or a lunatic. Frauds are no doubt numerous in the materializing business, but how shall we account for the apparitions that came out of Stead's closet or those which appeared in the Shaker church at Mount Lebanon, of which I spoke to this club on a former occasion.

Some years ago, while I was engaged in newspaper work in New York City, a substantial looking elderly man called upon me and invited me to go his house in Astoria to see an apparition of his daughter, a girl of eighteen who had died a few months before. He said he had also invited a Californian, recently arrived in the city and a mining man from Colorado. I asked him what his motive was in inviting three strangers to witness the phenomena. He replied that his friends questioned his sanity when he told them what was occurring nightly in his house and he had determined to secure three witnesses who could not be charged to be in collusion with him and who would not from their character be likely to be mesmerized so as to imagine they saw something which they did not see. The word hypnotized had not come into use at that time. On the appointed evening I went to Astoria. I found that my host lived alone with his wife and two servants in a large house standing quite isolated from the neighboring houses. In front was a flower garden and at the rear was a big lawn sloping to the shore of the East river. The Californian and the Colorado man soon arrived. They were stalwart, matter of fact sort of men, who told me they had never seen ghosts and did not believe in their existence. It was a pleasant summer evening and we sat on the back piazza watching the stately Sound steamboats go by. Staying at the house was the medium, a thin, black-haired woman of about 50 and her husband, an old man of at least 60. The host sent the two servants away and locked up the house. At his request we three guests looked to the fastenings and took the precaution to stick postage stamps on the locked door and windows of the front parlor where the medium was to be placed, so that nobody could come in from the outside without disturbing the stamps. Between the front and back parlors there was the usual broad door hung with a portiere. At dusk we assembled in the back parlor

and placed the medium on a lounge in the front parlor just back of the portiere. Then we all sat in a line, the host, his wife, who was a gray-haired lady, the venerable husband of the medium and the three witnesses. In the room where we sat was a piano and a life-sized, half-length portrait of the dead daughter. It represented a golden-haired, blue-eyed and very pretty girl. After a few moments the portiere was drawn aside and out stepped into the room in front of us a beautiful form dressed in white satin with some sort of silver trimming. The head was at first covered with a long white veil, but this was drawn aside and there was unquestionably, as far as our eyes could determine, the original of the portrait on the easel. The form passed around the end of our line of sitters, embraced the host and his wife, and then stepped to the easel and stood there perhaps a minute to give us time to fully assure ourselves of the resemblance. Then she ran her fingers over the piano keys and walking slowly across the room, her dress giving out an electric, crackling noise all the while, she passed behind the curtain. Soon she reappeared and held the curtain aside that we might see the form of the black-haired elderly medium upon the lounge. The she called her mother to the curtain and held a long whispered conversation with her.

During the evening seven other forms came out of the curtained room. Two of these were recognized as relatives by the California man, three by the Colorado man and one by myself. In the case of my own ghostly visitor, with whom I spoke and who whispered a few sentences to me, the resemblance to my dead grandmother was complete, even to a peculiar form of white lace cap she used to wear. The eyes, however, were vague and expressionless. The other ghost professed to be my guardian spirit. It was a slender girl, with brown hair and blue eyes quite different in size and looks from the apparition of the daughter of our host. I had recovered from my amazement by this time so that when I took the hand of my ghostly visitor I determined to detain her by force. I grasped the wrist firmly with my other hand, the figure all the time retreating to the curtain. I said I will not let you go; I want to know who you are, but the hand and arm slipped from my grasp as though resolved into vapor and the form vanished.

We had a supper after the close of the phenomena and compared notes as to what we had seen. Neither of us three witnesses felt as if we had been hypnotized. We were particularly wide awake. We had agreed in advance to take careful mental notes of the appearance of the different figures, numbering them one, two, three and so on, so as to determine whether all three would agree on the general description of each. We found we tallied perfectly. For example when the California man thought he saw his dead brother the figure as it appeared to the Colorado man and myself corresponded with the description of the California man; and so on through the list. We remained over night at the house and returning to the city next morning we were all of the opinion that we had witnessed the most remarkable sights that we had ever seen in our lives.

I do not expect any one to take these accounts as facts on my statement alone. Our minds are so constituted that we cannot believe anything outside of our own range of observation and apparently in contradiction to the regular order of nature as we understand it on the assertions of other people. We can credit no supernatural occurrences unless we have put them to the proof of our own senses and then we receive them with great hesitation and doubt at first the evidences of our own eyes, ears and touch. It is easier to think that we have been deluded in some unexplainable way than to admit that things may happen outside of the established and orderly range of occurrences. You argue to yourself that you never saw a ghost or heard from one and that therefore nobody else ever did. If you once set out, however, in the path of occult research you will soon reach the conviction that there are wonderful forces in the universe quite outside of physical organisms. Keeley, the Philadelphia investigator has gotten hold

of one or two of these vibratory forces. He seals up a pound weight in a long glass jar and makes it rise to the top of the jar by playing a harmony on a mouth organ. He makes an insulated cylinder revolve by whistling a tune. Last winter in the house of a friend on Summit avenue, with five persons present no professional medium among them—I saw a table suspended in the air three feet above the floor with such a force that the united efforts of three stout men were barely able to push it down. Once a strolling musician came to a place in England where a steel railway bridge was nearly completed. He struck the engineer in charge for a contribution. The engineer refused him rather rudely. "Very well," said the man, "I will fiddle your damned bridge down." "Fiddle away and be damned to you," said the engineer. The tramp began to play a peculiar harmony on the violin, repeating it over and over again. Pretty soon the bridge began to vibrate and sway. The swaying increased. The fiddler had struck the chord to which the steel structure was keyed. The engineer gave him money and begged him to cease playing.

I believe that the time is not far distant when all men who have advanced beyond the animal phase of existence so far as to earnestly desire some certainty of the life of the freed spirit will find knowledge available of as convincing a nature as are the evidences commonly accepted as attesting the occurrences of our everyday affairs. Then indeed, when called to enter the silent halls of death we will go,

"Not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed,
By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

BROWNING'S PHILOSOPHY OF LIFE.

BY ELLEN M. MITCHELL.

It was said of Demosthenes that he always ended his appeals to the Athenian people with these words: I beg of you to think. Browning seems to say to us likewise: Think. This may seem easy, but to learn to think is always difficult and often inconvenient. And it is the crowning event of Browning's poetry that it not only stirs the imagination and emotions, but awakens the reasoning faculty into active and sympathetic movement, that, in a word, it sets men thinking. There is so much that we accept from the force of habit and conventionality, without thinking, that we are not always pleased even when a great poet discloses our shallowness. We do not care to be so minutely enlightened in regard to our motives of action and a line of conduct that seemed most praiseworthy until the poet forced us to look beyond the appearance to the reality. Who wants to have what he complacently regarded as duty suddenly illuminated and shown to be selfish care for personal comfort and ease?

To think in the deepest sense is to philosophize. Truth does not exist for us, according to Browning, until it is part of our life; we must not only know it, but love it and do it if we are to make it our own. To rest in any joy of the senses, in philosophy itself detached from life—the power which sustains and spiritualizes it, is to cease to grow. And to grow, to progress, is man's distinctive mark.

"Life is—to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the Marais height, fair and steep."

To say that whoever would possess his life must live depends on what one means by living. To live, according to Browning, is to use all our present opportunities of growth and action, never to rest in what is attained, but to press onward and upward unsatisfied toward higher ideals whose perfect realization, like the summit of Dante's angelic stairway, is concealed from mortal vision. We are to accept

the present as it is, not so transfigure it with spiritual purpose that we shall realize here and now, in this single point of space and time, our own worth as immortal beings and the worth of the world in which we are placed.

"I find earth not grey but rosy,
Heaven not grim, but fair of hue;
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue."

With our feet upon the earth and in submission to its limits we must not live for it wholly, but rather enter into eternity through time. To divorce the finite from the infinite and live for either alone, is fatal to the development of the soul. We must have both earth and sky; one can't exist for us without the other. Man must "fit to the finite his infinity," and not "thrust in time eternity's concern." The only perfection possible on earth is one which like Greek art reveals its limit, for the beautiful statue is not adequate to the demands of the soul which unsatisfied craves and creates a new ideal in Christian art.

Who has emphasized like Browning the meaning of failure and imperfection? We are human because we are imperfect and dissatisfied with our imperfection; neither God nor beast, "man partly is and wholly hopes to be." Growth implies incompleteness, the incompleteness of a development not yet pressed to its last conclusion. The consciousness of arrested growth, of neglected opportunities, is deepest misery; but this misery itself may become the beginning of a new life.

To regard our present state as final and rest content with its achievements and successes, is not to remain where we are but to sink lower; for we cannot stand still, we must either advance or retreat. Failure, imperfection, limit, hindrance, obstruction, develop in the soul a power and quality that would otherwise remain unknown. A man's worth is measured by his inward aim, his thought and aspiration, rather than by external achievement. Becoming, not doing, is the standard of spiritual progress.

"Evil is null, is naught," not absolute nothing, but rather the nothing which we find at the beginning of Hegel's Logic, when he says that Being and nothing are the same. Evil is the relative naught, the silence implying sound, the potentiality of good "with, for evil, or much good more." Browning forces evil to give up the good, which is its only reality. He does not deny the facts of the world, but affirms that evil cannot withstand the power of good, that it is a foe constantly retreating. He does not mean that all things are good, but that all things work together for good; a subtle distinction in optimistic theories.

It is not upon the race but upon the individual that Browning concentrates attention. Every life is a revelation; a channel through which new force pours into the world. Every soul has supreme worth and latent power that only life and experience can develop. To exclude life and experience is to exclude that which completes personality. Even the artist cannot live wholly in his art; he must live with and for his fellowmen. Not only must he include and realize imaginatively the lives of others; he must know how to let those other lives include and compress so far as may be his life. Therein lies the regenerating power of personality.

We can only help forward the divine order by doing duty in the place assigned to us, but love of ease and passive acquiescence in conventional standards must not be mistaken for duty; enthusiasm, passion for a righteous cause, aspiration, may reveal the higher law within the lower, resolving duty into love. No one can miss the good of life; what you put into life you get out of it; the true test of its worth is in personal motive and obedience to divine impulse. The individual soul can only be weighed in its own balance, not in that of yours nor of mine. We are spiritually equal; there is no great nor small; "all service ranks the same with God."

THE ETHICS OF VEGETARIANISM.

BY M. L. HOLBROOK.

[Read by Dr. M. L. Holbrook before the New York Vegetarian Society in January, 1895—same revised.]

In our day man considers or should consider all questions from an ethical point of view. The ethical point is the larger point, the one relating itself to all others. What do we understand by ethics? It is the science of right conduct. And what is right conduct? It is conduct which produces good effects, and never evil effects.

We may divide the subject for study into several parts, as for instance man's conduct in relation to himself and his race or kind.

How shall he conduct his life so as to make it the best possible for his own development and perfection? How shall he conduct his life so as not to interfere with the rights of others, and at the same time secure his own rights? These subjects are of the highest importance and it would require much time and thought to develop them fully.

The next division of the subject I would make, would be one concerning man's conduct in relation to the animal world. This is the subject of my brief paper. You make call it vegetarianism, and its ethical bearing considered in relation to other living creatures beside man.

The first thing to be decided would be the question of the rights of animals. Have they any rights which man, as a superior animal, is bound to respect? In a general way all will admit that animals, whether wild or domestic, have a right to kind, generous treatment from man; but few, I presume, will go so far as I shall go in this brief paper in saying that animals have the same claim to life, liberty and the pursuit of happiness that man has, provided they do not interfere with him in his equal rights. If they interfere with his rights they must suffer the same consequences he suffers, or ought to suffer, when he interferes with the rights of others.

If we accept this principle, then we can see at once that to take the life of an animal having a highly organized nervous system and a finely developed body, for food, is an unethical procedure, the same in kind if not in degree as if an animal were to take a man's life for the same purpose.

It may be argued that the same line of reasoning would prevent man from using domestic animals for any service whatever. The case, however, is different, for, in taking animals into his service to do labor, man renders equal service to them by his care and protection. We might imply a contract between them to this effect without any great stretch of the imagination or violation of the rules of logic. Who knows but that this is the way that animals were first domesticated? They sought man's protection, and man, on the other hand, demanded some service in return. In times of scarcity of food man broke the contract rather than starve, and, finding animal food often more convenient to procure, kept up the practice of eating it, thus violating the implied agreement. We have now gone on so long in that way that we have lost all sense of its immorality. This immoral conduct of man in relation to animals has gone on increasing instead of diminishing, the more civilized he has become.

The savage hunts and fishes but does not breed animals. The wild ones have a wholesome fear of him and so far as possible keep out of his way. They have at least a fair chance of life. With the domestic animal the case is different. Man gains their confidence, and affection, feeds them abundantly, breeds them in such a way as to perfect their bodies for his special needs, but it is doubtful if he increases their intelligence. He dwells with them in the most friendly relations and when the proper time comes, without warning and without any chance to escape such as the wild animals have, they are sent direct to the shambles and in cold blood killed and eaten. It is a case of treachery on a large scale, such as it does not seem could exist in a world where there is so much kindness and love.

I had this most forcibly brought to my mind a few years ago when there was on exhibition in this city 100 prize oxen sent on from the West to be exhibited first and then slaughtered for Christmas and New Year's feasting. I was invited to see them and went with a friend. I never saw 100 such fine creatures before in one lot, and I have seen the finest stock farms of Kentucky, Ohio and other States. They were surrounded by every luxury that they could appreciate, attended by servants who fed, watered and cleaned them daily. They seemed to me superior to their attendants in many particulars. There could not have been a suspicion on their part of any evil to come. They were as gentle as children and full of affection for those who ministered to them. But this did not save their lives. If man could not exist without animal food there might be a good excuse for eating flesh.

This brings up the question, is animal food necessary to human life and its needs. We do know that a very considerable portion of the race live without animal food, and even in those races of which a majority consume it, there are many individuals who do not seem to suffer, but rather to gain very much from its non-use. No doubt there are many exceptions in the case of persons not able to adapt themselves to new conditions or not able to make changed conditions to suit their needs. We know that a wisely chosen vegetable diet contains all the elements necessary to nutrition, everything we find in flesh. For instance, we divide our food into several classes—nitrogenous foods, carbo-hydrates, fats and minerals, and condiments. Now, the carbo-hydrates, the sugars and starches, are found only in the vegetable kingdom, and we do not need to go the animal kingdom for them. Minerals and condiments are mainly vegetable. The only claim made by physiologists is that the nitrogenous element of food secured from flesh is more abundant and more easily digested than that from vegetables and that those who eat only of the latter fail in the necessary supply.

To the first statement it may be said that we have been choosing our vegetables so long mainly with reference to their carbo-hydrates that we have almost forgotten that the nitrogenous elements also abound in them, and that if we were to cultivate more extensively the highly albuminous grains and use them we should not suffer for nitrogen in the form found in our food. We have hitherto cultivated that best of all grains, wheat, so as to make it contain more starch, to make it produce a whiter bread. By a wiser human selection we could just as well diminish its proportion of starch and increase its proportion of gluten, which is its nitrogenous part. Now-a-days a farmer should know that we can grow grain containing almost any necessary constituent, if there is a need for it. I am confident that we shall some day so perfect our grains in their chemical compositions that flesh will be quite unnecessary. We have almost done so already.

The other point, that the nitrogenous element of flesh is more easily digested than that of grain, may be true now, but even if so, it is not important except for a few invalids and those whose stomachs have lost their freshness and vigor. Those who live on a wisely chosen vegetable diet find no trouble in this respect. Many a man has so strengthened his stomach by educating it to digest vegetable food that he has overcome severe dyspepsia. We know that this disease is most prevalent when most flesh is eaten.

What is needed now to help along this cause it seems to me, is the employment by the vegetarian societies of the world of a food chemist and physiologist, who is in sympathy with the views of vegetarians, who shall devote his talents to the subject of diet from their point of view. He should study it from every aspect so as to be able to give advice and suggestions and help, so as to show us how to eradicate flesh from our daily food and to perfect the diet of man for every climate, every age, every occupation, for health and disease, and under all circumstances.

To many this may seem utopian, but I believe that, sooner or later we shall have to act upon it and that this is the time to agitate the question. No doubt the diet of mankind can be enormously improved. The vegetarians have done so much, it is a pity for them not to do this so important work which others, for want of sympathy, are not likely to do. It would help to advance the cause far more than the distribution of literature, which, valuable as much of it is, does not put vegetarianism on a scientific or always practical basis. It would cause other food chemists and physiologists, who are now studying the subject in their laboratories, to make similar studies to verify or disprove results of the vegetarian studies. It would, we may hope, put an end to some of the visionary theories of diet advocated by those whose knowledge is far less than their zeal.

The ethical gain, if the vegetarians can establish the feasibility of their doctrine, will be very great, and may be summed up in part, as follows:

1. We should be able to do right by the animal kingdom, something which we do not and cannot do so long as the flesh is eaten. It would not be a slight thing if we could dispense with the slaughter or murder, every year in the United States of from 60,000,000 to 70,000,000 animals. It is useless to say that wrong comes from this—no lowering of our nature. Why do we delegate this work to the butcher, and why do those with a more highly developed moral sense almost invariably refuse to take part in it? The moral sense of the masses will never, I believe, develop to that high degree of which it is capable so long as the slaughter of animals is considered necessary to supply our daily food.

2. We can bring up our children without developing in them the instinct of cruelty, as it is to-day, nearly all children are cruel. I shall never forget the beautiful tenderness of a Hindoo friend of mine whenever he came in contact with animals. He was not to be compared with our own people in this respect, so much was he our superior. In Ceylon and India one never sees children torturing animals as we do in Europe and America.

They do not have there what we have here on all holidays, the slaughter of millions of birds and animals to feast upon. Take our Christmas as an example, Christmas is a day which we pretend to keep in honor and remembrance of the loving Christ whose life has had such an influence on the world. It is a festival which to a greater extent than any other we should put aside cruelty, selfishness and all barbarity. All who have been enemies should forget their animosity and become friends. All who have done an injury to another if they have not already repaired it should wait no longer. Our kind acts should even extend to the animal world and they be made to feel we are in truth their friends. Would the loving Christ have the day set apart to his memory to the slaughter of animals on which to feast even to gluttony. Would he not rather have it devoted to practicing those precepts and cultivating that better nature which exists in some degree at least in even the lowest human nature and often in a high degree in those whose opportunities have been such as most of us have. For my part I should like to see an effort made to do away with the cruelties which so abound on all our holidays, and at all other times so far as it can be done. It is possible also that Spiritualists may have an interest in this subject. They must ere long build up a philosophy and an ethics to suit this new belief. The first medium I ever met could not eat flesh. If he tried to do so his hand was stopped half-way to his mouth and he could not move it further with any amount of effort. I have since known healing mediums somewhat similarly affected. I throw out these suggestions for them to think over, only suggesting that vegetarianism should have its foundation laid in science and not sentiment. The latter has its uses, but it is not a good foundation for any belief unless first subjected to the tests of critical investigation. Those who wish to become vegetarians should study carefully what food will meet

their needs rather than leaving it to choice and the dictum of the cook.

IS CHRISTIANITY ANARCHISTIC?

By FRANK S. BILLINGS, M. D.,

(Author of "How Shall the Rich Escape?")

From the MSS. of a new book in process of preparation, to be entitled "How Shall the Poor Escape?" or "Poverty, its Nature and Causes," I select the following preadvance publication in the hopes of bringing the question at issue to active discussion.

In every possible way it is my desire to show from Christian sources, that the affirmation in "How Shall the Rich Escape?" that Jesusism, or "Christian Socialism" is anarchy is a correct reading of the gospel. In saying this I do not mean to assert that any Christians, not even Christian Socialists, admit any such conclusion to be correct. That question is left to the reader to decide for himself. What I mean to say is this, that any theory, or any act, which tends to the suppression, or extinction of individualism in any direction threatening the intelligent development of individualism for its own protection is against natural law and tends to the destruction of life, is slowly suicidal and hence, must be anarchistic.

As further evidence in favor of my position, I quote from an article by the Reverend William Bayard Hale entitled "A Religious Study of a Baptist Town," in which he says: "But individualism is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personality is achieved only in association. Its grandest proclamation is the paradox that a grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the cross, the witness lifted above the centuries, that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a kingdom. That was the word most often on his lips. He did not set going a set of pious sayings. He wrote not a line save once in the sand. He founded a kingdom. He told scores of parables explaining what the kingdom was like. He was accused of being a king. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a kingdom. Every act of his was to lift men from individualism and make them members of a divine society. Any principle which ends in individualism therefore, if allowed to run its course, is bound to reveal itself as un-Christian."

The world should be grateful to this Christian clergyman for thus boldly, aye defiantly, setting forth the principle of Christianity. The interesting question is, what will the laity, the great struggling, active business public, do about it? Will it accept such to be Christianity? In the Forum for November, 1894, Mr. Hale has told us that the members of the "Manufacturers Church of Fall River," refused to accept any such definition of Christianity as that, at least so far as it had any relation to terrestrial institutions and mortal conditions, and warned their clergymen not to preach any more Christian Socialism. It is, or should be, well known that the Roman church denounces any such doctrine as incompatible with its rendition of what is Christianity. That I fully agree with Mr. Hale that his version of what is Christianity is in accordance with the teachings attributed to Jesus in the gospels will be found by every one who will take pains to read "How Shall the Rich Escape?" That the position of the Roman church is unchristian according to Mr. Hale's reading of the gospels should be evident, for that church is not only individualistic, but upholds individualism, while itself one of the best examples of theological-communal individualism that we have. Condemned as "How Shall the Rich Escape?" has been by the ignoramuses of the press; and, naturally, by the clergy, I predict that the day is not far distant when the intelligent laymen of the church will be

*See further a book recently published by the Arena Co., "Christ the Socialist."

†Forum, February, 1896.

reed, by these Christian-Socialists, to so act as to practical demonstration that the principles ad-
eated in that book are but the truths of nature of
hich I am but a manifestation and oracle. Do not
ake a mistake and take that remark for egotistical.
hen nature "borrows the tongues"* of any one,
hile the extreme manifestation of individualism,
he individuality of the oracle is lost in the indi-
vidual's subjectiveness to natural law. How indi-
viduality can be entirely lost—to the individual him-
self—and that be the acme of natural individualism
is a paradox that none but those who think with the
brain, and speak with the tongue of nature, can
solve. That is an individualism of which it is evi-
dent the Christian socialist has no conception.

Thinking with the brain of nature, just how Jesus
could have founded a kingdom and be the king thereof
without himself manifesting individualism is a co-
nundrum that it will exceed the rules of logic to an-
swer? Of course it can be affirmed that the kingdom
is not of this world, but that matters not, that does
not answer the question. That is simply an evasion.
Here, we have to do with known qualities. We can
safely leave "the dead to bury their dead," or to the
theologian. The only objection which the material-
ist can make to the deist's conception of a God is,
that it is an extreme individualization and word-
limitation of causation unjustified by the entire phe-
nomena of nature. While causation is invariably
individualized in its special manifestations, so man-
ifold are its ways, so varied its phenomena, so uni-
versal and diversified its action, that it is, to the ma-
terialist, the blasphemy of ignorance, an unjust limi-
tation of causation's manifestation in man at his best,
to limit or individualize cause by name, definition,
or attribute—description. And yet, in spite of all
this, the Christian's conception of a God is as indi-
vidualistic as that no kingdom can be conceived of
without the individualization of authority in a king,
who is such, because of his individualism.

That the "Kingdom of Christ" cannot be estab-
lished on earth should be evident from two thousand
years of vain endeavor.* Never was it so far off.
Never so impossible! When we ask "Why?" we
find our answer in Mr. Hale's words, "Any principle
which ends in individualism is bound to reveal itself
as un-Christian."

Nature is the most "un-Christian" thing with which
man has to do. To become a Christian man he has
to dis sever himself from nature. "An impossibility"
you say! True! Then Christianity is anarchy.
Which horn of the theological bull will you try to
poise yourself on? Does Christianity help you? Let
us appeal to Mr. Hale? What does he tell us? Does
he not say, that the "grandest proclamation—a pro-
clamation is virtually a command—is the paradox
that a grain of wheat, except it fall into the ground
and die, abideth alone; its (Christianity's) supreme
symbol is the cross, the witness lifted above the cen-
turies, that the very death of one of the race is the
victory for the one and the race alike?" That is the
doctrine of vicarious atonement. While I do not
care an iota what others think when I find myself in
accord with natural law, still in order to mitigate
the curse of heresy a little, I will quote the words of
a thinker who is in no way the extremist that I am.
No more gross immorality can be taught than that
there is virtue in sacrificing one's life for another
unless in some way it accords with the law of self-
protection. That there is not an iota of sacrifice
"for the race," in fact, in the Christian idea, even
though so-claimed, is shown by the admittance, that
that act is the open sesame to the kingdom. If
eternal happiness, if "come thou good and faithful
servant, enter thou into the joy of thy Lord" is "a
dead sure thing" as the Christians assert, if the
"Kingdom of Christ" is only to be reached by one's
"very death for the race" why is it, that all Chris-
tians are not in a mad race for opportunities for that

kind of vicarious suicide? On this Christian atone-
ment anarchy, C. M. Williams says:† "A chief reason
often advanced by Christians for continued faith in
their religion is the comfort confessed by a belief in
immortality and the forgiveness of sins through
Christ; that is, that the rescue of men from the
"wrath of God" through the offering of an innocent
being—a human sacrifice—which was to bear this
wrath and appease it, according to the old Jewish
idea of a scape-goat. The morality of this doctrine
is to be condemned. There is no real making of
atonement in this world. We should recognize this
fact and bear the responsibility of our deeds."

It should be self-evident that where individualism
is entirely wanting there cannot be any possibility
of intelligence; that where there is no intelligence
there must be imbecility; that where there is imbeci-
lity there can be absolutely no moral responsibil-
ity. Ergo, if according to Mr. Hale and the vast
army of nominal Christians, who, however, may not
desire to follow him into the fold of Christian so-
cialism, "individualism is un-Christian," then a
more anarchistic, immoral institution cannot be hy-
pothecated than Christianity.

Think for a moment of what use would life be, or
more truly, think of the impossibility of living, if
the Christian "paradox" were true, "that a grain
of wheat except that it falleth into the ground and
die, abideth alone?" A paradox is something which
is virtually true, but has the appearance of falsity.
The above quotation is a lie against nature. To up-
hold it as true is to uphold anarchy. That which
is dead cannot abide either "alone" or anywhere
else. It has lost its individuality. Verily, "indi-
vidualism is un-Christian."

So sacred is human life considered that he who
advocates suicide under any circumstances is most
vehemently denounced by press and pulpit, and yet
Christianity itself tells us that suicide, under cer-
tain circumstances, is the greatest of virtues. Let
us see when? Is it not when "the very death of one
for the race is the victory for the one and the race
alike?" When a mother with a family of children,
widowed or deserted, finds the hands of charity un-
availing, and cannot obtain work, sells her body to
feed her babes, what then? You may tell me such
cases are unnecessary. They occur, however, and
it is not in our power to prevent them in our present
stage of civilization. Christianity has honestly
tried it for 2,000 years and failed almost absolutely.
Nothing but the most intensely intellectualized indi-
vidualism, in accordance with the law of self-pro-
tection, can ever put on end to the vicarious atone-
ment of women on earth.

If suicide is wrong under all circumstances then
vicarious atonement in any form is wrong. The
hero who falls for his country is but a vicarious
atonement to the inhuman savagery of national
laissez faire; individualism unmitigated by intelli-
gence. The mother, above alluded to, is but a vi-
carious atonement, not to laissez faire, but to that
want of individualism which is not un-Christian, by
which women have to become mothers to fulfill
Paul's doctrine to men. In all such cases women
should carefully consider whether or not the man
has the means to provide the "oil," that there be no
"foolish virgins with untrimmed lamps" to keep the
family from running into poverty. The very acme
of social morality is that there is nothing so sacred
as life. Every law is directed to the preservation of
life. The church teaches that in one breath, and in
the next tells us that "except we fall into the
ground and die"—which we all do soon enough—we
are un-Christian.

Every act of life, every law of nature, is summed
up in the effort to live. The law of self-protection
is the basis of the law of the survival of the fittest.
Mr. Spencer rightly says: "The aim of morality is
life; of absolute morality a perfect life;" but Mr.
Spencer failed to give the moral law of life. The
science of ethics is the science of self-protection.
According to the law of self-protection, an abso-

lutely moral individualism is one so well endowed
physically and intellectually as to be able to provide
for and protect its life from its environment, and so
intelligently under control that in doing so no act of
it awakens opposition in others liable in any way to
interfere with the individuals' ability to support and
protect its life.

A perfectly moral socialism is where and when
each individual unit possess such characteristics.
Poverty would then be unknown. Vicarious atone-
ment would then be a myth of the dark ages of dead
ignorance. This is individualism according to natu-
ral law in its most complex evolution. Christianity
denies it. That, I have shown time and again. If
"individualism is un-Christian," then Christianity
is immoral. It is against nature. It must be and
is, anarchy.

A STRANGE HISTORY.

La Revue Spirite announces the death of Madame
Leûe, nee Lyonnard, who was universally esteemed
at Constantinople, and through whom twenty-five
years ago the principal pachas interested themselves
in spiritism, many of whom became mediums and
subscribers of that journal. Every one, says the
Revue, recognized the perfect integrity and the deep
morality of this woman whose special interest and
care were for the education of her numerous chil-
dren. She died October 19, 1894. La Revue pro-
ceeds as follows:

This death recalls a truthful history, though a very
curious one, relative to the Sultan Mourad who quite
highly esteemed this lady, considering her a faithful
counsellor of large and accurate mind. We became
well acquainted with the character of the Sultan
Mourad through the celebrated banker at Constanti-
nople, M. Cleanthi-Scallieri, chief of the great Greek
family of this empire and president of Masonic socie-
ties of Constantinople. An intimate friend of Prince
Mourad, for whom he spent his fortune and risked
his life, he used to send us frequently interesting ac-
counts of the philosophical movements in the Orient.
Three months after the coming to the throne by
Mourad, we received at Paris, a visit from M. Clean-
thi-Scallieri, whom we had not at that time personally
known; he had a depressed nervous air, and gave to
us the following story of which I give the substance
only:

Mourad became Sultan in consequence of the
movement which took from his uncle this title; and
it resulted in a revolution in the palace. Mourad
was singularly moved when they came to ask him to
go with them to the throne hall. He will forget his
friends I said to myself; but at the moment that the
ceremony of presentation took place by all the func-
tionaries of the State, he required my presence. I
immediately betook myself there, reached the car-
pet which led to the throne, I bowed according to
custom to kiss this carpet, when the Sultan pro-
nounced these words: "Come to me, Cleanthi-Scal-
lieri;" I approached respectfully Mourad who pressed
me to his arms to prove to me his affection, and this
was a grave fault which alienated from him the old
Turkish party which was so powerful; the Sultan,
breaking with these prejudices said distinctly by his
reception so unlikely for the chief of "True Bel-
lievers" I am with the Greeks of my empire, men of
progress who can renovate literature, the arts and
sciences; they are the movement and the life of com-
merce and industry, they are the antithesis of the
prejudices of the old Turks, and of their struggle
for place.

The same evening, the Sultan had reunited his
faithful friends and I was one of them; we were
planning as to the things of the future of the em-
pire, when, all at once, the look of the sultan be-
came fixed, his face contracted, and he said in
strong but trembling voice: "Such and such a
minister is being assassinated, in such a manner, at
this very moment; horror! horror!" and tears
flowed from his eyes. This ministry was, however,
more than four miles from the palace where we
were.

Mourad had this rare, strange faculty of seeing

*This expression is borrowed from a Buddhist priest, Hōmō Toki in his address at the World's Congress of Religions.

†See "How Shall the Rich Escape" for Christian admittances on this point.

†Evolutional Ethics, p. 536.

sometimes events which were going on at very great distances which a rigorous investigation confirmed to be true; his ego seemed to detach itself and reunite leagues away, while some event was going on. This evening in question, he feared, at the beginning of his reign that he should be accused of one of those atrocious political crimes his noble and frank nature shrank from. Some hours afterward, it was proven that Mourad had seen correctly; he had a very troubled night, without sleep.

The next day it was announced to Mourad that his uncle, the deposed Sultan, had died in his bath, after having cut his arteries. Now, he loved and venerated his uncle, and he wept for him, claiming that his elevation to power was distinguished by terrible accidents which would be attributed to him without doubt.

He fell into a perpetual vision of sad events happening at certain hours. This was attributed to insanity and he was compelled to retire from the throne for a year while his brother was put in his place in the interim.

Mourad was removed to a palace with his mother, the Sultana Valide, and 400 persons of his household. The approaches to this palace were strictly guarded; no access was allowed to Mourad without permit from the highest in authority. Mourad became a prey to obsession, his hands clinched and he ran about the palace, forgetting the care of his personal appearance. The Sultana Valide, who had all the while maintained relation with Cleanthi-Scalieri, begged him to betake himself to France, to Coursan (Aude), for it had been announced to him by the invisibles, that a gardener possessed powerful healing faculties as a medium, and that, if he would come to Mourad, he would cure him. Scalieri went to Coursan, found this gardener surrounded by about a hundred sick people and explained to him his mission. Jeoffre (this was his name) was very timid, although proud of being selected by such high personages, asked the advice of several eminent persons; but finally on the advice of his brother, a policeman at Paris, refused to go back with Cleanthi-Scalieri to Turkey.

This refusal bought Scalieri to me. He was in despair, related to me all that I have stated before, in his first interview. I took him to a powerful healer, M. Duneau, to whom I related these facts, not concealing from him the dangers of such a journey. Nevertheless he accepted, and left with Cleanthi-Scalieri. He braved all perils and was presented to Mourad, whom he magnetized or hypnotized, and Mourad, feeling the beneficent influence of the healer, obeyed him. At the end of four and a half months his hands became unclenched, and Mourad, hitherto dumb, declared he was doing him good. Duneau had ordered a bath to be prepared, but how to undress the Sultan, a sacred person not to be touched, and who resisted, in spite of him, such a proceeding. He had him placed in the bath, but the obsessed Sultan stood upright, this delicate being having a horror, and it was necessary for him, by a powerful pass, to make him stretch himself out in the bathtub. There, treated with massage, magnetized, cleansed, oiled with precious oils which had softened his limbs, he came out of the bath a regenerated man. Duneau then required a good repast to be set with excellent wine, and, under his powerful will, this sick man who seemed to have been living on nothing for many months, who ceased to talk, whose thoughts were enthralled by some superior force, set himself to talking with volubility; he manifested a vigorous appetite under the wondering eye of the Sultana Valide.

The next day the Sultan, much refreshed, after a good sleep by the continuous action of Duneau, being a good pianist, an excellent composer, desired to prove to his healer that he had recovered all his faculties; with a voice full and sonorous he sang one of his own compositions. The women of the harem and his four wives, astonished at hearing the voice at last of the much loved Sultan ran and sought to veil themselves, but were ordered by their master

to unveil, and danced and sang, making the palace resound with their exuberant joy.

The guards posted by the supreme powers, astonished at this festival in this spot so long silent, wanted to find out the cause of all this confusion and perceived our Frenchman and made complaint; they were charged with the duty of demanding of the Sultana Valide, the dismissal of this intruder which was refused; and they declared that they would take him away, then day and night a severe watch was observed by the servants of Mourad; before the door of Duneau eight or ten women of the harem reposed on couches hastily prepared. The commandant declared that this impetuous visitor should be poisoned.

As the Sultana Valide is sacred she made Duneau sit at her table not allowing him to eat or drink anything which she had not tasted or drank of first. Duneau, an excellent swordsman, trained the Sultan how to fence. Twenty days afterward Mourad was vigorous as ever; at a signal from certain friends the soldiers outside cried, "Long live Sultan Mourad!" for this prince was much loved by his people."

From this time a price was set on the head of Duneau and he was compelled to conceal himself in Constantinople; a month afterward he returned to the palace to renew his mission, henceforth the royal prisoner was capable of ruling, but the doctors declared that the Sultan was more insane than ever.

Deprived of money the Sultan could not reward Duneau except with a chronometer and barely enough to enable him to reach Paris on his return, promising him on embracing him as he left to have him back in Constantinople, when his political horizon should have cleared.

This brave, good Duneau after being able to escape the police after having risked his life twenty times for Mourad, died at Paris of a sudden sickness with small fortune.

Cleanthi-Scalieri, after two insurrections, which the son brought to naught, ruined, a price set on his head vegetates at Athens. This grand old man still hopes. Mourad, officially declared insane, but vigorous, although old before his time, walks up and down in the gardens of his brother like a majestic old man; he is a wise and enlightened philosopher. For him in due time the hour of power will sound. He will then experience another earthly trial.

HOW DID HE GET BACK FROM RUSSIA?

Many years ago Captain Thomas B. Curtis of Boston sailed his own ship to Sumatra, taking a cargo to exchange for pepper. He took with him his dog Keeper. This dog was a powerful animal and a great favorite with the crew. He was very useful in keeping off the Malays, who swim like fishes, and would swarm up the sides of the ship to get on deck and steal; but Keeper would not allow one to come on board, except when permitted by the captain. The Malays were very much afraid of Keeper. The captain then, with a cargo of pepper, sailed for Cronstadt, in Russia. There the pepper was exchanged for hemp, duck and iron for Boston. But when the ship was ready to sail Keeper was not on board, and in the bustle of departure his absence was not perceived until they were out at sea. It was too late to turn back, and the crew, officers and captain all mourned the loss of their favorite. And when Captain Curtis reached home there was as much sorrow for Keeper on shore as at sea. Some weeks passed, and Mrs. Curtis was sitting in her parlor alone one evening, when she heard a commotion in the hall. She opened the parlor door and looked out. The maid-servant was struggling to keep out a big dog.

"Oh! Mrs. Curtis," she cried. "This dog will come in, and I can't keep him out."

As soon as Mrs. Curtis appeared the dog ran to her, stood on his hind legs, placed his paws on her shoulders and began caressing her face with his big tongue.

"Why!" said she. "It is Keeper."

When the dog heard her pronounce his name his

joy knew no bounds. He rushed madly around, only stopping now and then to hug and kiss his mistress. He was so lean that she at first hardly knew him. He was quickly fed and made comfortable.

But how did he get home? Probably, finding the ship gone, he had watched for a Boston vessel and taken passage on her, perhaps as a stowaway, with no one to feed him, and heaven only knows how he lived on the long and dreary voyage, without a friend on board. He could not tell his story, and so we could only guess it. This is a true story, well known to Keeper's Boston friends.—SARAH FREEMAN CLARKE, in *Our Dumb Animals*.

SUBLIMINAL PHENOMENA IN SPIRITUALISM.

An interesting discussion took place at a recent meeting of the Society for Psychical Research on certain phenomena which occurred in the presence of Mr. Stainton-Moses and of Eusapia Paladino. In the course of an address on "The Progression from Subliminal Phenomena to Phenomena claiming to be obtained under Spirit control" Mr. F. W. H. Myers remarked that as soon as hypnotic suggestion, which in the last resort is self-suggestion, begins to act, secretions may be evoked in the bodily organism by novel stimuli, or, it may be said, by a central impulse which dispenses with the local stimulus usually needed. Thus, in stigmatization the serum which ordinarily forms itself after local mechanical irritation, now forms itself in direct obedience to a central idea. If the process is pushed a step further, and the action of the organism be directed by fuller knowledge, new compounds may be formed in the body, "a novel metastasis of secretion directed by an idea, just as it was an idea which directed the locality of the blisters formed in the stigmatist." Mr. Myers then suggested that if a spirit desired to use its power over a human organism, in such a way as to produce a novel and purposive secretion, it would combine the constituents of the body, which are adequate in themselves, if suitably compounded, to the simulation of almost any of the familiar scents, as to form a fragrant secretion. The sudorific glands are, indeed, among the most easily affected, and thus we should have an approach to one of the phenomena exhibited by Mr. Stainton-Moses, the well attested fact of the stillation of "liquid scent" from a certain area on his scalp. In referring to the lights which appear at séances, Mr. Myers stated that so far as they are truly phosphorescent, they also may be produced by action on the sudorific glands of the medium. Phosphorescent perspiration has been observed in clinical practice, especially when much free phosphorus has been taken as a medicine, and Mr. Moses' guides claimed that, for the purpose of obtaining "power," they drew phosphorus from the body of the medium. As to the powers of controlling matter claimed by the spirits, and shown in arbitrary disequalization of temperature, and in aggregation and disaggregation of matter, as when pearls fall from the air, an orange passes through a wall, etc., Mr. Myers points out that such powers "are almost identical with the powers of the so-called 'demons of Maxwell,' imaginary entities conceived as illustrating what could be effected by creatures who could deal with molecules singly—as we might deal, say, with golf-balls, tennis-balls, cricket-balls, which we could sort individually and arrange as we pleased—instead of dealing with molecules only in the gross, and by prodigious multitudes at a time, which is all that we can actually do."

The spirit of these remarks is applicable as well to mental as to physical phenomena, and hence if there is any kind of continuous progress discernible in the phenomena concerned with physical nutrition and physical expenditure, such a continuity will be much more discernible in connection with the phenomena of mental nutrition and mental expenditure—the reception of sense-impressions and the output of ideation, emotion, and will which constitute the mental or subjective exchanges of the inner man." In this higher series we find, says Mr. Myers, the sense-impressions habitually received by the supraliminal

self widening into the telepathic and clairvoyant impressions received by the subliminal self; and when once any breath or knowledge from a transcendental world has thus entered the human spirit, there need be no violence in the assumption that that transcendental world, with its appropriate denizens, may be more and more fully opened up to the perception of the still incarnate soul."

In the course of the discussion Professor W. F. Barrett drew attention to the facts in support of Mr. Myers' remarks on the possible emission of light by all living things; that even in the most rudimentary forms of animal life the organic processes going on involve oxidation and disintegration, protoplasmic changes which are necessarily accompanied by the evolution of heat. The greater the activity of the chemical change the higher the temperature attained; and "as this difference of temperature between living tissue and the surrounding medium extends not only to the infusoria and to so-called cold-blooded animals, but also to plants—many of which, like the arum, are sensibly warm to the touch—it follows that all life, even the lowest, does emit radiation." This radiation is not, as a rule, perceived by us, because the human eye is not, under normal conditions, affected by rays in the inferred portion of the spectrum. But the radiation of living things may be visible under other conditions, and "the exaltation of special sense-perceptions, which are found in certain individuals in their normal state and is excited in others by hypnotism, would lead us to expect that in such the range of vision might, by appropriate tests, be found to be widely extended." This was asserted by Baron Reichenbach, and Professor Barrett said that he had found a sensitive whose statements corroborated Reichenbach's assertions as to the light from the human body. The sensitive, who was a somnambulist, was an uneducated Irish boy. He was placed for half an hour in a dark room in the Professor's laboratory, and at the end of that time began to see the magnetic flow. Suddenly he exclaimed: "I see you quite well," and in answer to questions said: "You are moving your arm;" "You have two fingers open, and now all five;" all of which were right. The boy was able to tell the time correctly by the light from Professor Barrett's finger-tips when these were held over a watch. On a subsequent occasion the boy was not successful and circumstances prevented further experiment, so that the results attained were of limited value. Professor Barrett declared, however, he was satisfied that "a searching inquiry over a wide range of persons, especially of those subject to natural or induced somnambulism, would be of the deepest interest, and would probably be found to confirm the amazing statements made by Reichenbach." He added: "I myself am convinced that certain persons, under proper physical and psychical conditions, do see both a magnetic and a human glow." He called attention, in conclusion, to two letters connected with that subject, written by two well-known and eminent scientific men, Professor E. F. Fitzgerald and Dr. W. Huggins, and which were published in Vol. I. of the *Proceedings of the Society for Psychical Research*.

CHILD LANGUAGE.

The most striking feature about child language, as described by Professor James Sully in Part VI. of his "Studies of Childhood," now appearing in *The Popular Science Monthly*, is the light it throws on the formation of the languages of the lower races of man. Imitation is naturally the first stage in the child's articulate expression, and it is only toward the end of the first year that actual word-sounds are used as such. The words thus acquired are not, however, fully imitated. They undergo various processes of identification, including changes in the constituent sounds, depending on the facility or otherwise with which these can be reproduced. Difficult sounds are dropped altogether or others substituted for them and sometimes, as pointed out by Sir F. Pollock, a consonantal sound is introduced

where there was none, to assist in the pronunciation of an initial vowel sound which by itself would be difficult. This is in accordance with the fact that in primitive languages which have not been subjected to a process of disintegration, vowel and consonantal sounds usually go together. Another tendency of child language in an early stage is the inversion of the order of reproduced sounds, as in "hoogohur" for sugar. This is a not uncommon occurrence in primitive languages, which must be said also of the reduplication of syllables that is so noticeable in child speech. This is ascribed to a pleasurable feeling of sound-harmony or assonance to secure which sounds will be altered. This principle of assonance is a well known factor in the development of the languages of primitive peoples, and is of greater importance, because more extensive in operation, than that of reduplication with which it is associated.

It is maintained by Preyer that a child in its spontaneous babbling produces most if not all of our common language sounds, and hence it is a question why at a later stage it can imitate some only of such sounds. The most generally recognized explanation is, that the articulatory apparatus has lost part of its original skill, an opinion which is supported by the fact that certain sounds are easy and others difficult to all children alike. We would suggest that it is largely a matter of heredity which governs the condition of the vocal organs at a particular age, that condition forming part of the environment to which the child is continually subjected during the development of his mental faculties. Heredity will explain, moreover, the similarity between the growth of child language and that of the speech of early man, a subject which has engaged the attention of various writers. On this matter Professor Sully says: "The phonetic reductions, substitutions, and transpositions of baby-language appear to have their counterpart in the changes which go on in the history of languages. Thus M. Egger points out that when a child says 'crop' for 'trop,' 'cravailer' for 'travailer,' he is reproducing the change which Latin words have undergone in becoming French, as when 'tremere' is transmuted into 'craindre.' Pollock reminds us that when his daughter uses *d* for the unmanageable *r*, she is reversing the process by which the Bengalee transforms the Sanskrit *d* into an *r* sound. The reduplications again, and the use of certain final syllables, as the caressing diminutive 'ie' appear to reflect habits of adult language." It would be interesting to note whether in the variation of sounds in the efforts of young children to imitate words spoken by others, any close approach is made to the interchanges embraced in what is known as Grimm's laws.

The growth of child language exhibits itself as a concurrent progress in the mastery of word-form and in the acquisition of ideas, as to which Professor Sully remarks: "Each of the two factors aids the other, the advance of ideas pushing the child to new uses of sounds, and the growing facility in word-formation reacting powerfully on the ideas, giving them definition of outline and fixity of structure." The meaning attached by a child to a word is at first very vague. Its earliest words are used mainly as recognition signs, a naming process in which the words uttered, although belonging to particular things or individuals, are not applied solely to them. We are told that a child will "quite spontaneously extend his names to other individuals, as we see in his lumping together the other men with his sire under the name 'papa.'" We think it is a mistake, however, to say that the child has not as yet any clear idea of the individual. He has only one word for man, "papa," and therefore he applies it to all men; but it by no means follows that he does not distinguish his father from other men. We might as well say that a savage child, who calls all the men of his tribe belonging to his father's generation "father," does not know which of them is his real father. That can hardly be a case of the generalizing process by the discovery of the likenesses

of things, or the extension of names, which is said truly to constitute "one of the most striking and interesting of the manifestations of precocious originality." For here, it is the discovery of particular similarities between things generally different; while in the other case it is the recognition of a general similarity between things which differ in particulars. There is a generalization in either case, but it is evident that there is a real distinction between them, as shown by the fact that one arises from a real poverty of language, while the other is evidence of the activity of the language faculty itself.

The extension of language forms an important element in the growth of child speech and depends largely on association. Thus, Darwin's grandchild, when just beginning to speak, "used the common sign 'quack' for duck, then extended to it water; following up this associative transference by a double process of generalization, using the sound so as to include all birds and insects on the one hand and the fluid substances on the other." Here we see the tendency of the child mind to treat things which are presented together as belonging to one another, and in a manner identical. Professor Sully points out that there is a like impulse to identify things which are closely conjoined in experience, as in the use of the word "learn" for teach. This is supposed to illustrate a common tendency in the growth of language, as seen in the etymological connection between the German *lehren*, teach, and *lernen*, learn. In English the distinction is not always made even by those who might be supposed to know better. We are again reminded of the changes which go on in the primitive growth of languages, as well as by "the child's metaphysical use of words, as by his setting forth of an abstract by some analogous concrete image.... Similarly we may trace in the development of languages the counterpart of those processes by which children spontaneously broaden out the denotation of their names." These changes have to do with generalization, as supplementary to which is a process of specialization, the gradual marking off of narrower classes of objects, and this shows itself in the primitive language of both the savage and the child in the invention of new compound words or in the application to a new object of a familiar name in a metaphorical sense.

Another point in similarity is in the formation of new words in analogy to ones already known, a familiar instance of which is the invention of new substantives from verbs after the style of other substantives, or the reverse process of forming a new verb from a substantive. Probably most of our readers can recall cases of this kind. From what has been said above, it is evident that child language presents not only an interesting but a valuable subject of study.

WHAT is companionship where nothing that improves the intellect is communicated, and where the larger heart contracts itself to the models and dimensions of the smaller?—W. Savage Landor.

IN order to discover truth, we must be truthful ourselves, and must welcome those who point out our errors as heartily as those who approve and confirm our discoveries.—Max Muller.

IF a man is at heart just, then in so far as he is God. He who does a good deed is instantly ennobled.—R. W. Emerson.

PEOPLE can easily take the sacred word "duty" as a name for what they desire any one else to do.—George Eliot.

LET truth and falsehood grapple: who ever knew truth put to the worst in a fair and open encounter?—Milton.

ARE ye then masters of humanity that ye seek to penetrate divinity?—Socrates.

A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade.
"It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery. And is done by quoting from slave and free journals brought north during the war, and from old advertisements in Southern newspapers, showing what chattel slavery actually was."—*New York Tribune*.
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WOMAN AND THE HOME

THE WOMAN'S AGE.

She does not wait and daily pine
Around some oak, "the vine to twine,"
But stands erect, in conscious might,
To grow apace, and prove her right
To stand beside the "Sturdy Oak"
And, with him, bear an even yoke
Of toils and cares, to mortals given,
An equal help from earth to heaven.

He sees her strength, admires her skill,
Without man's help to "foot the bill,"
Admits her wit can win the day,
Where "weaker vessels" failed to "pay."

Her "weaker" days are passing fast,
Her latent strength is proved at last,
With cultured mind and skillful hand,
She's rising up to bless our land,
Where right, not might, may win the day,
And women's wits can have their "say."
Let all admit and truly say
That this is now the women's day.

—Rev. A. B. Cobaniss, in Woman's Tribune.

REPOSE OF MANNER.

Our great-grandmothers taught their daughters that "repose of manner" was the first requisite of true propriety. No well-bred lady would fidget in company, put her hands to her face, toss her head, or finger her buttons. If she talked, she did it in a soft voice and without gesticulation, no matter how many rings she wore nor how pretty her hands might be. She was taught even to control her features; that squinting and winking the eyes and twitching the mouth were not "nice," and that they could and should be intermitted in polite society. In sitting, neither the knees nor the feet were to be crossed; rocking was odiously vulgar; yawning and stretching were unspeakable offenses; and, above all, the hands must be crossed or folded in the lap, and kept there.

A later generation revised these edicts. Its motto was, "Whatever you do, don't be stiff." The stately ladies of the old régime were voted "slow" and "prim." Movement and demonstration "came in" and repose "went out." In the craze after "naturalness," the pendulum, as usual, swung past the happy medium, and feverish unrest marked the deportment of our young women.

As the outward manner is said to influence largely the inward state, who shall say that the present reign of nervous diseases has not been sensibly aided by the fling and unrestraint of the modern school of manners? Is it not true that the habit of controlling the face and members helps to establish a control of the emotions and thoughts?

We plead for at least a partial resumption of the old forms. Let mothers once more teach their girls to sit still in company; to cultivate calmness. Let our women learn to carry on earnest conversation in subdued tones and without gesticulation.

We used to be told that lying in bed with hands folded and eyes shut was half as good sleep when sleep was impossible. It is quite credible that flouncing and tossing about largely increases the loss of strength from sleeplessness; as we know that the sleep which is accompanied with much tossing and turning is not as refreshing as that which is taken quietly. Just so, if a reposeful manner is acquired early in life, an enormous expense of nervous movement is spared, and a corresponding amount of power may be saved.—Kate Upson Clark.

Miss Lucy Larcom never had a home of her own, "though she longed for one," says Mr. Addison, "and used to delight in speaking of the possibility of having one." Her life was spent either in the homes of others or in boarding houses. We are told that "her resources never permitted her to own the bed on which she slept; however, she did own an old wooden lounge, which was her only bed for years." She all her life felt compelled to be economical. In Boston she once took rooms, where she cooked her own food. Friends who knew how she economized often sent her boxes of food, for her ways of living seemed to caricature housekeeping. But she "proved that, with very little expense one can be happy if the spirit is cheerful." In late years, when her health failed, she

was induced by Whittier to accept money. "Don't be foolish," wrote the good Quaker poet. "Thee will and thee must not waste thy remaining strength in rebellion." Finally it was arranged that she should accept an annual pension of \$100 from a Quaker home in Philadelphia, to which were added a few contributions from individuals. When accepting such gifts she once wrote to Whittier, "Please remember that thee must not let people think I am poor when I am not."



We learn from Nature that a medical school for women is to be established by the Russian Government at St. Petersburg. Only a few years ago the Minister of Instruction was strongly opposed to every movement favorable to the higher education of women. This step, which is said to be due to the influence of Prince Volkonski, marks the beginning of a distinct change in Russian sentiment towards women.

A man in Australia had a new and brilliant idea not long ago in regard to the interpretation of the clause in his marriage vows: "Till death us do part." His wife died, luckily for her, as the following facts demonstrate, and since he was bound only till death to his wife, the husband refused to pay her funeral expenses. The court promptly decided that a husband's duties only cease when the undertaker's bills are paid.

Through the zealous efforts of Mme. Henri Schmal, editress of the organ of the French New Woman, a bill has been approved by a committee of the French chamber giving women full control over the product of their personal industry.

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SARDANAPALUS.

BY MARY E. BUELL.

Sardanapalus the Great,
Lived and died in royal state
Wives he'd many, friends a few,
What did this great monarch do?
Lounged upon the wealth of others;
Never calling men his brothers,
When he could no longer stay
Built a pyre, and burned his clay.

This was long ago, no doubt;
Such a man—the veriest lout—
Could not dwell with us a year;
Here a ruler e'en must fear
To displease the kindly fate
That has made his poor name great.
If he does not, wee to him!
For his chance of peace is slim.

Sardanapalus the Great,
Swollen with his pride and state;
Living in an atmosphere,
Far above his rightful sphere;
Luxuries of every kind,
Brought about him to his mind;
Little recked he of the cost,
If no august wish was crossed.

But there came a fatal day,
When the king, at idle play,
Paused and paled at what he saw
Other men had sense of law,
Warriors, with relentless tread,
Came and strewed the ground with dead.
Then he built the awful pyre,
Which consumed him in its fire.

This foul monster left behind,
Little that would seem to blind,
Men of modern times who seek
Lofly places. Nothing meek,
Ever graced his attitude;
He'd no consciousness of good,
Like our glorious Washington,
Like our Lincoln—martyred one!

Nations are not built to stay
On and on from day to day,
Changeful—marking flights of Time,
They but keep what is sublime;
While the bad must ebb and flow,
Rushing fast or moving slow,
Till the earth again is void,
And there's naught to be destroyed.

Let us then be masterful,
Keep our vessels ever full,
Bringing into port at last
All our tackle, ev'ry mast,
So that when the boat is tried,
All may see how we relied,
On each spar and beam and rail,
To out-ride the fiercest gale.

Such an one as threatens now,
As we glance from stern to prow,
Will the captain take us through?
If not, what are we to do?
"Sound the bottom," some one says;
This reminds one of Suez,
Panama—and all the rest,
Shall we perish? God knows best.

What about preaching the gospel of content to poverty? Well, there we must be careful to discriminate—careful to disentangle poverty from some other things which are the same thing in the common idea. Say but this, there must be no content with squalor, none with any sort of uncleanness, and poverty takes its own separate place and its own unsmirched aspect. An honorable poverty, clear of squalor, any man should be able to endure with a tranquil mind. To attain to that tranquillity is to attain to nobleness, and persistence in it, though effort fail and desert go quite without reward, ennobles. Contentment in poverty does not mean crouching to it or under it. Contentment is not cowardice, but fortitude. There is no truer assertion of manliness and none with more grace and sweetness, before it can have an established place in the breast of any man envy must depart from it—envy, jealousy, greed, readiness to take half honest gains, a horde of small, noble sentiments not only disturbing but poisonous to the ground they grow in. —"The Yellow Book."

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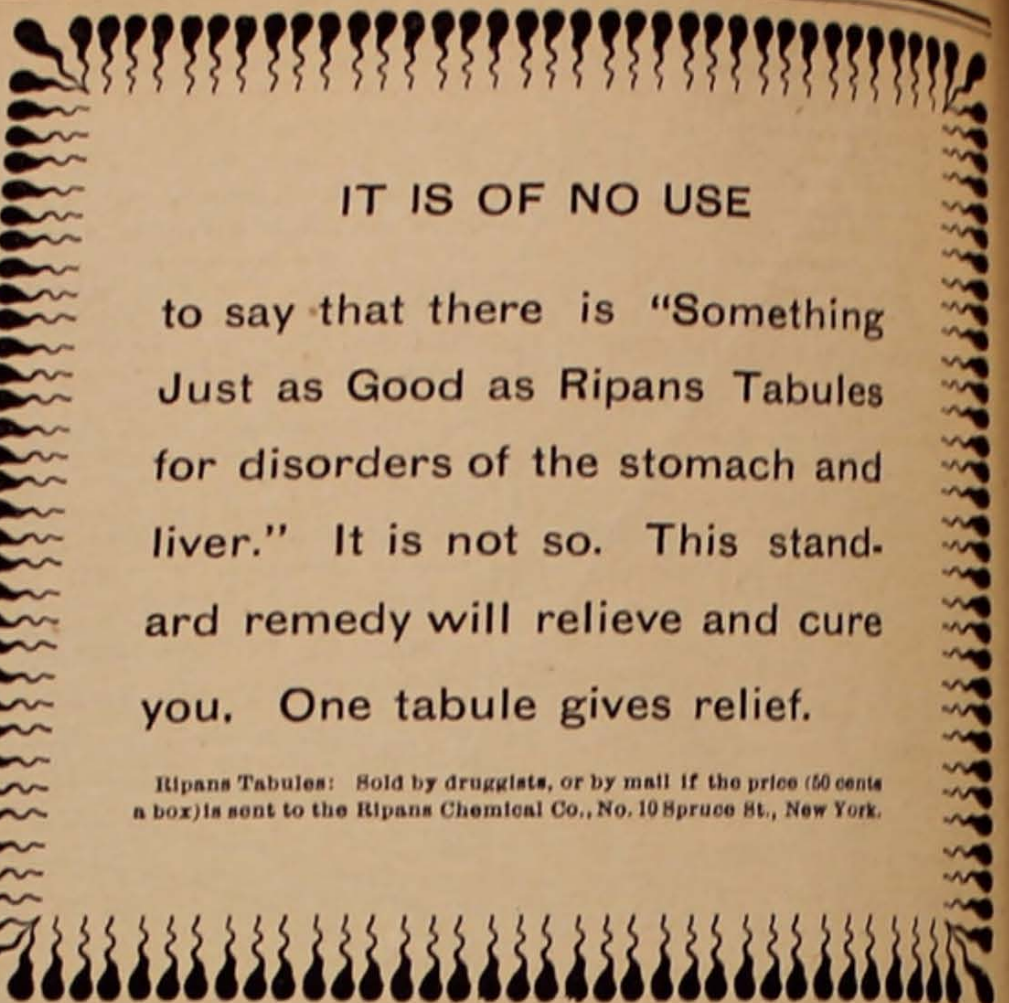
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LAW.

BY MIRIAM WHEELER.

Tides of rest and motion,
Tides of night and day,
Like the tides of ocean
Flow and ebb away,
Like the spheres of heaven
Hold a rhythmic sway,
How the limit's given
to us can say?

WASHINGTON AND LINCOLN.

Much has been written of those distinguished statesmen and various statements have been assigning them as adherents to a certain religion—the Christian. The author of "Six Months at the White House" says of President Lincoln: The conversation turned upon religious subjects and Mr. Lincoln made this impressive remark, "I have never united myself to any church because I have found difficulty in giving my assent, without mental reservation to any long complicated statement of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altar its sole qualifications of membership, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself,' that church will I join." This statement embodies the words of the lawyer as appears in Luke, 10th chap., who asked Christ what he should do to inherit eternal life. Christ said to him, "What is written in the law? how readest thou?" The lawyer quoted the Jewish law, the same as used by President Lincoln. Christ declared, "Do this and thou shalt live." The faith of Washington was similar. Both repudiated the so-called "orthodox" creeds. In the words of that broad-minded Congregationalist minister, Rev. J. J. Munger, such men as Washington, Franklin, Jefferson, and Lincoln stood too near God to be deceived—they themselves knew his truth. J. H. S.

Some of the railroads have declined to continue a practice long customary of giving to ministers orders for reduced rates and some have announced their intention of terminating these arrangements by the first of April. Some of the religious papers have commented unfavorably upon this action; but we see no reason why railroad managers, any more than any other class of business men, should be expected to make discriminations in favor of ministers. The telegraph companies charge the full rate; and, as a general thing, the butcher, the baker, and the candlestick-maker ask the full price. Such favors to ministers are a part of the old donation system, in which ministers were paid about half of what they ought to receive and the rest was made by donation parties. When they are properly paid by their parishes, they do not need to accept compassionate doles from the community. But, in the matter of receiving favors from railroads, ministers have received much less from these corporations than have newspaper men, legislators, and politicians. Ministers have regularly paid half-fare, while the others have ridden on free passes. The dole to the minister has been in the nature of charity; the free pass to the legislator and the newspaper man has often been in the nature of a bribe. When advertising is paid for by transportation, it is fair and legitimate business; but, when editorial columns are retained in exchange for such privileges, it means a venal journalism.—Christian Register.

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Evangelical Religion.

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"We have been shown in The Index some articles of yours on Darwin and evolution, etc., and you have thus been indicated as one likely to do a deserved service. The Evangelical Ministers' Association of Boston and vicinity, commonly known as the 'Evangelical Alliance,' has a regular meeting at Wesleyan Hall, Monday, 10 A. M., Sept. 11th. It is designed to have presented the subjects of 'Evolution in its Relation to Evangelical Religion.' It is presumed that you would take the ground that this evolution would damage the Bible and its account of creation, and disparage evangelical religion. If that is your position, would you do us the favor to present your views in a paper of twenty minutes or more, or an oral address?"

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Mrs. Underwood will have sufficiently recovered from her illness, it is hoped, to enable her to resume her "automatic writings" and other editorial work in the next issue of THE JOURNAL.

Will those who are in arrears on their subscriptions to THE JOURNAL please remit what is due and not compel us to put their bills in the hands of the collector. We depend upon subscriptions mainly to pay weekly expenses.

Belle V. Cushman, President New York Society of Ethical Spiritualists, writes: On March 3-10-17 Miss Abby Judson speaks for us—our Mrs. Brigham accepting engagements in Springfield and Winsted for those dates, returning to us March 24th. We believe we are doing a good thing for New York Spiritualists in giving this opportunity to hear Miss Judson, and we expect not only Spiritualists to avail themselves of it but our church friends as well.

PSYCHIC PHENOMENA AT ROME.

Messrs. G. Hoffman and M. L. Pacini contribute to La Revue Spirite of January a long article on phenomena observed by Prof. Lombroso, Richet and Schrenck-Notzing in March and April of 1894. In the presence of Count and Countess Mainardi and the Polish artist, Siemiradzky-Compte, there was raising of a table from the floor without physical contact several times; there was raps on the table in the light; and in darkness the same phenomena with additional raps on chairs, the wall and upon a slate; the Countess Mainardi was touched by a "fluidic" hand at her request; a kiss was given to Professor Siemiradzky while he was interrogating a "spirit" in the Polish language, which was unknown to any present except himself and the Countess Mainardi, and raps were made upon his forehead and cheeks in such a manner as to be heard distinctly

by all present. These "psychic hands" at the request of M. Hoffman passed from a normal temperature of a human hand to a much lower temperature, thus giving at will the sensation of cold and warmth, as was certified by Prof. Siemiradzky. The Countess also felt the touch of a soft hand on her brow and again on her hand, she making the exclamations "What a soft hand! What a light hand!" The loudness of the raps constantly increased and in one instance the chair of one of the medium's was removed from under him to some distance.

An effort to obtain direct writing also succeeded. The Countess Siemiradzky and Dr. Santangelo placed Cartes de visite of persons having marked them carefully on the table; and after waiting six or seven minutes in darkness, a signal for light was made, and writing was observed on each one of the cards, on that Dr. Santangelo being a cross which he had mentally desired to be placed there. A table was removed completely over the heads of the circle and taken into a corner curtained off where one of the mediums was placed and he was found tied to the legs of the table, his head also bound to his chest and the Countess also tied to one leg of the table and another medium also tied. It was agreed that the tying was so intricate that it would have been impossible for the medium to do it himself. He was, after darkness had again been produced quickly untied. Phosphorescent cloudy vapors condensed into a luminous hand, which responded with animated gestures to requests, striking the shoulder of Siemiradzky, leaving behind a luminous train like that of a comet. Sometimes a sort of fiery butterflies were produced flying through the room and sometimes condensing, forming a little flame, then separating, until "the power gradually weakening, they disappeared in whitish mist from our eyes."

At the close of the séance the medium went into a profound trance the other two mediums holding him tightly by the hands as they on their word of honor declared and he, C., the medium was found in his shirt-sleeves, his jacket which he was wearing a few minutes ago being tied by several intricate knots to the cord of the curtain about nine feet from the floor and which the director was compelled to get by means of mounting upon the table. At the next séance where Richet was present the same thing was repeated much to the astonishment of the Professor and all agreed that this phenomena had surpassed the phenomena of séances in presence of Eusapia Paladino.

A noise of flying sheets of paper in the air was heard and on signal being given for a light, it was discovered that a long piece of paper half a yard long had been written on in old Russian characters which only Siemiradzky could interpret. The words were: "You do not have patience. This undertaking deserves encouragement."

On the wristband of Dr. Richet was written after some considerable movement of the table, etc., the word "heureux" (happy), and under circumstances precluding manipulation by any one present. "Fluidic hands" touched several persons present; a trumpet and cymbals were sounded in the air; objects were transported from one part of the room to another with great care; the psychic hand also apparent from its own luminosity.

The third séance was attended by Richet, Lombroso, Schrenck-Notzing of Munich; Luigi Ferri, Professor of Philosophy at Rome; Henri Ferri, Professor of Criminal Anthropology at Rome; G. Sergi, Professor of Experimental Psychology at Rome; Henry Siemiradzky, the artist; Professor Donlestky, Dr. Dobietzky, Dr.

Santangelo and some others. Twenty-three formed the circle in the first instance, but no results being produced the circle was reduced by eight voluntarily withdrawing and the three mediums who, be it noted always preserved their anonymity under initials C., B., and D. G., were held by the professors Lombroso, Richet, Schrenck-Notzing and Sergi. In the darkness a sheet of paper was heard to be rustling in the air by several of the sitters and when light was brought a paper was found with four phrases on it addressed to Siemiradzky in Old Russian and Polish having three signatures, "Allan Luciano," "Amus Allan" and "Aums," known to the habitués as spirits of the Academy at Rome, but Luciano being known only to the artist, and who seemed to manifest at Warsaw with Ochorowicz when Eusapia Paladino was there.

The paper was not in the room before the séance commenced and was discovered to have been taken from a box in the director's room of the Academy.

After a lively discussion Lombroso declared the spiritistic explanation to be "more logical and rational than any other; it is certain that from day to day your (Hoffman's) hypothesis is becoming also my own."

The last séance was held under the most stringent conditions and mainly directed by Richet and Schrenck-Notzing, who required the mediums to submit to conditions of control. At this séance sounds were produced in the piano without physical contact of any of the sitters or mediums and the table was removed from the circle outside of it.

The last séance was attended by Eusapia Paladino also as a visitor with the Polish artist where the levitation of the medium C. was observed. The medium placed at the piano also played in the darkness tunes which he in vain tried to play after he had been awakened from his trance. Richet in answer to the Countess Mainardi declared that "Science does not suffice to explain these phenomena."

G. W. Cottrell, for many years a book publisher of Boston, passed to the higher life at Mount Vernon, February 19th. Mr. Cottrell was about the last survivor of those publishers who lived in the fifties, when "Uncle Tom's Cabin," and "Hiawatha" were the literary excitements of those days, and also when the "Autocrat of the Breakfast Table" was delighting the English speaking world. He was a man of sterling qualities. For many years he was a subscriber to THE JOURNAL and we received from him before his illness very pleasant letters referring to this paper. He was a firm believer in the spiritual philosophy, but with much that passes under the name of Spiritualism he was not in sympathy.

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THE OPEN COURT.

LIFE'S "AURA."

BY AGNES SOUTHARD.

"Enclosing each person is an aura which has recorded in it all events past and present, every action and thought, not only of the person himself, but also of all other persons with whom he comes in contact during his whole life." Such is the teaching of theosophy, and though it may not be absolute truth, like the teaching of all other forms of religion and philosophy, it has in it its own degree of truth, its own measure of good and help for humanity, if humanity will but understand and seek for it.

All things must emanate from the Creator of all things, as all forms of life must have in them the same life principle. Thus in its own peculiar way, though perhaps we are ignorant of that way, everything fulfills its work here, everything serves God's purpose.

Theosophy, and all the new sciences and "isms," that may seem to us so beset with false and hurtful doctrines, nevertheless teach many truths, and can be safely studied by any one, if he or she will but look for the good in them, for good exists in all things, and the person seeking good will draw unto himself good from all things.

I think the world would be better, I think the people in it would be better, if the idea was held constantly in mind that every thought, every action, goes on record. With every thought some part of yourself goes forth into the air about you, and like the human voice in the cylinders of the phonograph, it is recorded there.

It is the telegraph operator, who understands his instrument, who can successfully send and receive messages over the telegraph wires, and it is those people—called mind-readers sometimes—who have studied that wonderful instrument, the brain, and have some slight conception of the thought waves and currents that are the wires over which the mind travels, who can get your thought if you make it strong enough, and send and receive "mental telegrams."

All things are possible with God and we are made in His likeness. The exact power of our thought, the heights to which it may attain, are unknown to us, as yet; but we do know that the influence of our thought, whether good or evil, is very strong, both on our own life and the lives about us. Let us remember the "aura" enclosing us; let us hesitate to think evil or to do evil, for action is but visibly expressed thought, and these things are not as the ripples on the water that vanish even as you look, but they live and throb and vibrate in the air long after they have passed from you. And they live as facts to influence the lives of those who shall come into your "aura." Keep your thought pure. Re-

member "the dead were judged out of those things which were written in the books according to their works." And it seems to me that the books St. John the divine tells us of are these in which we are hourly making record.

SUFFERING.

BY ELLEN EAMES DEGRAFF.

When the heart is breaking in its lonely suffering, and the limit of silent endurance has been reached, a plaintive note is given forth, which awakens echoes in every heart.

Perhaps the outward sign of the sorrow is a poem, sweet music, or an exquisite creation of the artist's brush. However it be manifested, it stands forever as a mute testimonial that we are all one, and that an all-wise Over-Soul has created us that when we suffer most intensely, we become agents by which sweet healing is brought by the force of sympathy, to those who suffer dumbly. That is why poets, musicians, and artists are so sensitive. It is because, having the divine gift of giving voice to what others must bear in silence, they suffer more that the heavenly sweetness of their voices may be often heard.

The Eolian harp would never meet us by its plaintive strain, did not the breeze cause it to shiver and thus give forth its sweet trembling vibrations. When the spiritual development of the world has gone on a little more, there will be evolved human angels, who gifted with this divine power of expressing exquisite sadness will also have added to their harp another string so strong, so rich and full of hope, that when the full chord is given there will be an under tone of encouragement, which will cheer the fainting heart and lift to heights now hardly dreamed of, the lonely, struggling soul.

LATTER DAY STUDIES.

BY LILIAN WHITING.

I.

DISCIPLINE AND TRANSFORMATION.

Life as a moral discipline is ably considered by Mr. C. Staniland Wake in THE RELIGIO-PHILOSOPHICAL JOURNAL for February 2nd, and it would be a dull reader who would not find in this paper a vigorous reinforcement to essential truth. Yet, aside from the important service of discipline which the losses and crosses of life render to us all and to which, however hard or sorrowful the guise, we are infinitely indebted for aid to all true progress—aside from all this is not humanity advancing now to a higher and broader outlook, in which we need no longer go heroically through the Slough of Despond, but may instead betake ourselves to the Mount of Transfiguration? It is brave and it is good to contend with trouble; to overcome it and to gain the strength of the conflict we have passed through. Up to this time, this has been indeed the moral theory of life. To him that overcometh—the crown should be awarded.

It has taken nineteen hundred years to evolve the truth of ascension over struggle. We are just finding out that the yoke is easy and the burden is light. Just as man is entering upon the knowl-

edge of the application of electricity as a potent force to accomplish with infinite ease what before was a matter of severe drudgery, so spiritually man is learning that his painful labors are unnecessary; that there is a better way. There is a force infinitely more potent than electricity which may be connected with every movement in life—the force of spirituality. The divine may manifest itself through the human. Indeed, it has always so manifested itself, only as we recognize it intelligently we gain a far greater potency.

This connection can be made by means of the law of concentration. This is not a new law; it is as old as the universe; but the recognition of it is new and it is a law by means of which the entire transformation of life—of each individual life—can be effected. Conditions are plastic, are temporal, are evanescent. There is nothing fixed about them. They change with the progress or the decadence, as may be, of mental and spiritual energy of the individual. Take the case, for instance, of a laborer who is laying bricks or propelling a street car, with long hours of toil and limited earnings. But let him seek the aid of the marvelous potency of the intellectual life and relate himself to thought currents and he soon finds himself in what is practically another world. The conditions of his life change; new interests and unforeseen delights spring up and instead of conflict and irritation and depression are ease and confidence and joy. It is perfectly possible for any one to think himself into conditions of prosperity, of success, and of happiness. That it has not been done proves nothing. A hundred years ago who could have believed we could send an instant message across a continent or under the ocean? Who would have believed a quarter of a century ago that Boston and Chicago could hold, easy, audible conversation with each other? Half the appliances of modern civilization would have been miracles to the ancients, and we are only entering on the rudimentary possibilities of the marvellous ways and means we shall soon begin to perceive and use. We shall be warmed, lighted, cooled, conveyed, and see all our cooking done, and all our machinery operated by electricity. The new Christian Science Church in Boston or "Church of Christ Scientist," as they term it, has electric appliances for cooling in summer as it has for heating when cold. It is the first building, so far as I know, to have thus utilized electric power in cooling, although the electric fan has been for some time in use. Not only for railroad trains and street cars will electricity be the motor but for steamships, for grain elevators and all machinery, and even for private conveyance. The time is not distant when all agricultural work, reaping, plowing, etc., will be accomplished by electricity. Instead of being dependent for driving our horses and carriage, every family, or each individual if dwelling alone will have an electric carriage capable of seating one, two, four or six, as may be, always ready at a touch. There will be none of the clumsy drudgery of caring for horses with all the appliances of harness, stabling and care in general; but the light, potent electric vehicle will be so constructed that it can be folded up and kept in a closet.

All the other scenery of general life is to be transformed, and this alone, will have a wonderful effect upon humanity. Corresponding with this, man will gain such a knowledge of spiritual laws as to enable him to avail himself of all the irresistible energy of thought currents.

"In the world ye shall have tribulation, but be of good cheer; I have overcome this world," said Jesus. Now this does not mean that "in the world"—in the sense of the present life—we shall necessarily and inevitably "have tribulation," but, rather in worldliness, in the mere physical life, in the life of the senses rather than of the spirit. On that plane always will we experience tribulation; but rise above that plane—live in the spirit and thus "overcome the world" and troubles and vexations are left behind. There is the most practical of counsel in St. Paul's words: "Be ye not conformed to this world; but be ye transformed by the renewing of your spirit."

By the law of concentration such renewal is possible as a daily experience. In the next paper I shall venture to speak of the actual process of laying hold individually and in the immediate present of this law of concentration.

THE BRUNSWICK, BOSTON.

A MODERN JOB.

A SHORT STUDY IN ETHICS.

By W. A. CRAM.

* * * Now Job was a man nurtured in knowledge, in the world's best science and art. The beauties and harmonies of nature touched and inspired him in wondrous ways. The poor and outcast blest him for his kindly word and helping hand. But this same old Job was a sinful man, many of whose days were spent in wickedness and drunkenness. The sins and weaknesses of many generations bore as life's sad heritage. So woes and weariness of flesh grew upon him with added years. Often in misery and darkness he cried: "The burden of life is very great upon me. Would that I might behold the end of days;" and yet Job held fast his knowledge and faith in the eternal order of things that gave birth and moulded life alike through evil and good to the selfsame end. He cursed no God or devil as author of his misery. He counted not his pains as judgments of a damning fate.

..... Three friends came to counsel and condole with Job in his great misery.

The first friend said: "Oh Job, mark well how thorough that great law or will that rules and guides the universe, evil and sin are ever punished that goodness and virtue may arise. 'Tis God's will that the evil minded and sinful shall suffer, and suffering, be redeemed. Why fight against the Eternal through wicked ways? Thou can'st not subvert his moral law or thwart the Infinite. Turn back! turn back! thy misery and thy darkness are only the natural harvest of thy sinful thoughts and wicked deeds."

And Job answered: "Thy counsel and thy wisdom are not the wisdom and the counsel of the Eternal. For I have marked how the good and righteous have often reaped more pain and sorrow from my evil sowing than I myself have known. Why does your righteous God give them the fruits of ill and woe they have not planted?"

"Is such his justice, and the moral order of the universe?"

"Why metes the Eternal not full measure to me of the harvest of my evil deeds, thus sparing the guiltless? If so be, I thwart his will and clog his ways."

"Why suffers the saint for the sinner's transgression? Is it infinite justice that burdens the righteous with the woes of wickedness? Do ye know the line 'twixt saint and sinner that God has marked? Tell me if your wisdom can answer, else hold your peace."

Now the second friend came counseling. "Be-

hold, O Job, how nature moves with fateful will. She crushes here and there uplifts. Here she moulds to honor, there to dishonor fashions. Naught can stay the eternal purpose of the universe. Creating the grain of sand and glorious sun with equal will, awakening the soul in worm and man through the same high law of destiny.

"Who can stay, who can further the hand of Fate? Evil and good, joy and pain are alike appointed to all. Let no one rejoice as specially blessed; no devil bewail his doom. In the wisdom of heroism and resignation tread the eternal way of being."

"Mark how two acorns fall from the selfsame tree endowed with equal life. One drops where Nature sows and feeds in bounteous ways, to rise the giant noble oak. The other drops where Nature frowns and starves, and only a starved and gnarled shrub creeps forth."

"Was it evil or good in the acorn heart that wrought the difference, or only the swerveless hand of Fate that rules the world? Was it infinite justice measuring rewards to evil and good in acorn life, or only the iron mold of circumstance?"

"I have seen the child of virtue and of grace slide straight and quick to the hell of vice and ugliness."

"I have seen the hell begotten, the offspring of lust and drunkenness rise triumphant to grace and beauty, the joy of goodness and of peace."

"Where, then, is Nature's measured justice and kindly care of good more than ill?"

"I have not found it."

"I have known the pestilence to destroy the true and happy home while passing by the polluted threshold, as if some angel warded ill from evil."

"Where is your careful God, whose kindly Providence distinguishes righteous from unrighteous?"

"Submit, O Job, in blindness. There is no vision of reconciliation in the sad mystery of life."

And Job answered: "I too have seen all this. Even through my sins and darkness I behold yet more, as how the terrible earthquake shock that destroys a hundred happy homes wrought also peace and beauty and higher life to the growing world."

"I have learned how the pestilence that pains and destroys yet again cleanses and transforms into peace and beauty and sweetness."

"I have marked at times how the hell that seemed to devour the descending soul cast it up again, reborn, redeemed, as through a refiner's alembic transfigured."

"I stand in awful ignorance and reverential love in the vision of an ever living and dying universe, where living is dying, and dying is the more to live, where evil gives birth to good, and good is sanctified by evil."

"I behold the wondrous moving mystery of an eternal will and providence appearing and working over and through evil and good, righteous and unrighteous alike."

"So in my sinfulness and darkness I reverence and trust as kindly awaiting the coming light."

Then came the third counselor and condoler, preaching, "Listen O unredeemed Job, though your sins are as scarlet they may be made as whitest wool, though your torments be past bearing one will save. From the foundation of things sin had triumphed till one has conquered sin and death. In him alone is salvation sure. For sin is sin, and evil is evil; your torments are God's judgments and death is terror and destruction for all, till the Christ of our church has arisen. With us, through her Christ shall ye be saved, else condemnation and death will be your lot. Come unto us O Job and make your salvation sure."

Here Job responded, "I have seen what you call damnation of the evil and corruption, fall upon those most pure and innocent, while I sat by in wickedness and feasting in sunshine and fatness of days. Cease your foolish words concerning God's judgments of good and evil. Is the Christ of salvation little and mean? Is the Eternal blind that he cannot see and know? Ye see not as God sees, else is God weak and capricious as we are."

Pain there is, weakness there is, darkness and grief alike to all. Who then are the blessed and who are damned? Shall I believe that God through arbitrary will makes now a saint or now a sinner?.....

His friends departed. Job the man of sin, whose ways the moral law and righteous of men condemned as wicked and accursed in the sight of God, this Job sat in the peaceful twilight of the closing day meditating on the world's wickedness and man's dark ways of sin and pollution. "I know that fire burns, that poison kills, that the thunderbolt destroys, the earthquake shock swallows in death ten thousand happy loving hearts and homes. I know that sin is anguish, that drunkenness is torment of days."

I see too that fire gives birth, that poison bears life and heals of pain, the angry thunderbolt blooms in sweetness and beauty of grasses and flowers, that the earthquake ministers harmony and peace to the growing world. I have learned how pain and woe to-day transform to the morrow's wealth and gladness of higher life. What then is wisdom's way and light? Where the truth of the eternal that makes free and strong.

Are not all worlds, all stones, grasses, worms and men, God in different conditionings and manifestations of soul; ever the eternal on the immortal way of being. Do not all souls, in grain of sand, in worm, man and angel, alike touch God's hand and are guided through all the darkness and evil of worlds evolving toward infinite beauty and light of days.

Where then is sin and pollution? Where evil and destruction? Save in the shadows and turnings of God's way, that blind our childhood's eyes a moment to coming light. Is not the moral law the soul's intent and upward reach, not form of word or outward deed.

The evils and corruptions may be but the discord of notes heard separate from the grand harmonies of growing worlds and unfolding life in which, through which God moves, toward perfect light. Perchance, I, Job, may be such a note, and the jars and discords of my life may somehow minister to the harmony of the eternal years, if so be God lives and rules and the soul makes way into infinite light and blessedness.

I would I could behold one moment, where and how, I, Job, make for this harmony and peace, me seems 'twould be the heavenly illumination and reconciliation of this troublous world and way of life."

And in the falling darkness that transformed the day, Job musing, slept in the infinite arms of love and trust, holding the eternal finger of God, even as the tired child lets fall his toys of play and on the mother's bosom sleeps, clasping her finger in infinite trust. And this was Job the sinner and polluted, but at the heart of him as all, God, making sure immortal beauty, peace and love.

A REMARKABLE EXPERIENCE.

By HESTER M. POOLE.

While personal experience is a factor of transcendent value in the acquisition of knowledge of things spiritual, I have never been able to see why we are not bound to take testimony in regard to these themes, as well as in regard to others. True, rare experiences to have weight as testimony must fall to the lot of persons level-headed and sane, those whose judgments are mature and judicial and whose love of truth is above suspicion. Even then all the circumstances and conditions must be taken into account, as well as the meanings and tendencies of such experiences to the actors or recipients.

When these things have been weighed and passed the ordeal of judgment, especially where they are fortified by a host of similar experiences—that is by a large number, taking into account incidents that have occurred during the last fifty years, and that they are reiterated by competent and trustworthy persons, I have never been able to see why we should not form some kind of a hypothesis of the possibility of the action of spirit over matter, in ways that are not yet used, but which may, in the future evolution

of the race, become more common. This train of thought was awakened by perusing that beautiful description of Miss Lillian Whiting, of those few brief, but precious moments during which she was almost released from the body. Almost, I repeat. Had the vital cord which connects spirit and its earthly garment once been severed, she could not have returned to re-animate the form. By this most delightful experience, I am reminded of another unlike it, yet having a certain interior similitude. It occurred to a friend of mine, a lovely woman who had reached middle age and who is known to a large circle of admiring friends as a woman of a remarkably clear, candid, well poised mind, one rather deficient in imagination and never having superstitious dreams, visions or warnings. Having known Mrs. S. from her school-girl days, I can set her down as the coolest, most candid and courageous woman I have ever met. She is judicial in temperament, and is not nervous, but simply a woman of rounded character, withal having large benevolence and an affectionate nature. The latter was centered upon her husband. Mrs. S. who belonged to one of the noted revolutionary families of New York, found it for his interest to live, during many years in one of the extreme Southern States, where he was known as one of the most cultivated, upright and honorable of men. In this charming home some of my happiest hours have been spent. While they were a devotedly attached couple, by temperament Mr. S. possessed a higher development of the spiritual nature than his wife.

Perhaps this was partly due to ill health. In his later years he was the victim of asthma, which rendered him weak physically. He gradually withdrew from active business, read much, thought more, and became more and more emancipated from the selfish passions of life. Though members of the Presbyterian Church, both Mr. and Mrs. S. were far above and beyond the dogmas to which, when young, they had subscribed.

A few months ago, Mrs. S., who had lately laid in the grave the form of her loved husband, came north on a visit. While here she related to me the following story of the passing away of Mr. S. As I questioned her in regard to the minutest particulars and heard them reiterated, I shall take the liberty of giving them, as near as possible, in her own language. She said:

"During many years we had talked much about death and the other life and I see now that my dear husband was gradually preparing me for the separation that he saw was inevitable. His faith was strong in the entire naturalness of the spirit life, and that we should know and love those with whom we are, while here, attracted by innate sympathy.

"I too, hoped that. But I wondered how we should know one another! 'Has the spirit form and shape?' I asked. Remember that we lived in a slow, conservative community where such things were not the subject of conversation.

"Our friends are just the same that they are here," he would say, "only more ethereal, more glorified. I have never seen my loved ones, but I have felt them, have had a sense of their interest and affection. I am certain they have the human form and that they try to make me see them. However, I do see them with my mind's eye. And I hope you and I will sometime be able to consciously discern their presence."

"He spoke with entire faith but I was still at sea regarding the condition of the spirit. These talks and speculations continued until along in April. One damp day Mr. S. had an increase of asthma, so that, as usual at such times, I put on a wrapper, administered herbal medicine, and kept him companionship through the long hours of the night. Some time after midnight he grew easier and propped up by pillows, fell into a profound slumber. Not wishing to disturb his rest by any movement, I sat by the shaded lamp in a corner of the room where I could watch every motion and read until daylight.

"The gray dawn passed and the sun was about to rise. Still he slept, peaceful as a babe. I extinguished the lamp and on tiptoe crept from the room

to confer with our cook. A visitor in the household needed his morning coffee before starting early on horseback and I desired to see that everything was properly served. In a few moments I returned to find that my husband had slipped from the supporting pillows and lay flat upon the bed.

"This was strange, because he had long slept in a sitting posture. I went to rouse him—and found he had ceased to breathe. I felt his pulse, his heart—there was no sign of life.

"You will think it strange, perhaps, that my first and only feeling was poignant sorrow that he should have gone without one farewell word or kiss. At the time it did not occur that he couldn't do it if he so desired. In my first burst of sorrow I cried aloud: 'Oh James! how could you leave me without one little good-bye, even one?'

"With these words, but without a tear or fright or any other sensation than that I should have had had he been about to start on a journey without a farewell, I turned and walked across the room. You see my mind had not entirely grasped the fact that he was what we call dead. He had merely left me without our usual leave-taking.

"And now came the wonder of it all! As I turned at the farther extremity of the room and looked back at the beloved form lying motionless, I saw—what do you think? Above the pallid face and head, lying stark and motionless, I plainly saw another, radiant, soulful, the husband of my youth, only sparkling, glorified, beautiful. It was not more than fifteen inches above the lifeless head, and seemed to melt into it at or slightly below the neck, so that I saw no body attached to it. Transfixed with astonishment as I was, my coolness never deserted me. 'Am I subject to an illusion?' I asked myself. 'Do I imagine this? It is all-important that I should know the truth.'

"Accordingly I walked to the window, threw it open and looked out. Again I turned toward the bed. Again I saw that dear radiant face looking at me with utter calmness, yet with intelligence and a satisfaction that seemed to rise to a kind of holy joy.

"Will you believe that still I questioned myself, felt my own pulse, approached the inanimate form and spent several moments in proving to my consciousness that I was not a victim of hallucination? In moving from point to point the eyes followed me and still I read in the face that I know and loved so well: 'You see how it is! Death does not affect our consciousness. I am still your husband.'

"Finally, utterly satisfied, there swept over me a wave of gratitude, of spiritual elevation, of peace in the perfect certainty that I saw the soul of my precious one, and at the supreme moment he had been able to satisfy my doubts. Acting on this I said: 'James, dear, I see you. I know you! You are here! You have not left me without a farewell. There is no death! Bless you, and bless you! You will wait until I go to you.'

"I spoke these words aloud and knew by the tenderness of the etherealized face that he understood. It gradually faded, while I recalled the external aspects of the case and left the room to inform the household. As soon as possible I returned, to find only the poor body remaining in sight.

"All through the funeral exercises I was as one who manifests none of the grief a friend usually feels at the laying away of the body. I told no one of my beautiful experience. But I knew then, as I know now, that the form in which my husband dwelt was no more to him or me than the clothing he wore the previous day. My loved one still lives."

In this remarkable and delightful experience, which to me seems as real as any other fact in nature, there are reasons why Mr. S. could so manifest himself. While he was attenuated in body, and from temperament, development and aspiration living more in the spiritual world than in that of the senses, he was the victim of no racking and enfeebling disease. It was simply a dropping off of the worn body. There were no opiates used, no agony and apprehension around his couch. Alone with his wife, who was likewise peaceful and without ap-

prehension, what more natural than that the great change should be so easily accomplished? What, too, more natural than, before turning his attention to the new scenes and higher conditions of that life for which he was so well prepared, he should make one triumphant effort to have Mrs. S. recognize his presence?

SPIRITUALISM—ITS SCIENCE, PHILOSOPHY AND RELIGION.*

BY MRS. EVA PAYNE HOPKINS.

Is Spiritualism a religion, or is it a science and a study of natural laws. Now to properly decide this question we must determine what Spiritualism is, what religion is, and what science is. We find, on investigating this ism, that something can be learned about it from any standpoint we may take; that it enters into all things and is their life. We do not understand Spiritualism to mean rappings, table tippings, materializations or any other physical demonstration. They are the outcome of some natural law, and are used as a means to gain the attention of people. We might witness them through a long life time and not know any thing of the principles which they rest upon. We may listen to inspired lectures which coincide with our own ideas, but unless principles are taught during those lectures we haven't learned Spiritualism. We listen to strains of entrancing music, where all is harmony and sweet accord, but have we learned aught of the principles of musical harmony? In order to learn of these things we must sift them to the bottom. When we have witnessed a manifestation of spirit power of any kind it ought to say to us, "There is a law involved in that action," and until you seek for the law you can know but little of the force which prompts it. Then we will begin to study it with the tiny rap. We find a person whose organism is such, that by using the magnetic forces which gather round such an one, the disembodied spirit can concentrate force enough to cause a slight sound which we designate as a rap. We find another person, who, by exercising the same magnetic force can cause tables to tip, or to follow him across a room, and various other phases of physical manifestation. Then we take a step farther or onward in our investigation. We meet some one who can give us tests, by describing persons, places and things. This phase, called psychometry, rests on the same magnetic principle. We come in contact with a person whose magnetism we imbibe or absorb, and it causes us to see pictures that are stamped on the life book of that person, and we can tell him of them. Names are written there, places are pictured and people have left their impression on the pages of the book, or to put it more plainly, on the spirit or soul are they stamped, and by coming en rapport with them as it is termed, or coming into their aura we, with clairvoyant sight can see these things, and having language at our command can describe them. We listen to inspirational speaking, and by a study of it find that the magnetic force has been so strong as to elevate the mind through which the lecture is coming to a degree where it becomes connected with the higher thought planes, and ideas are poured into it, and again out of it into the minds of the hearers. The same law holds good in reference to inspirational music, either vocal or instrumental, as well as to all other phases of mediumship, and such being the case we must, through a process of reasoning, come to the conclusion that as the same law manifests itself in all phases there must be deep underlying principles for Spiritualism to rest on. We began the study to see if we could, conclusively prove any of the things which we have witnessed to be facts, and we find that by deep research, careful thought and systematic arrangement, we have, step by step, demonstrated and finally proven that there is truth in it all. We are fully convinced that there is a powerful force working in a natural manner. We are unable to see the force, we can only witness

*This paper was read at the quarterly meeting of Saginaw Valley Spiritualist Association at Owassaw, Mich., Jan. 13, 1895.

the effects which it produces, so we must study from effect back to cause, and in so doing we find we are dealing with a spiritual force, and we recognize all such force as the God or good within and around us, hence we conclude that Spiritualism is a study of God and his works made manifest to us through natural causes. We find in it something upon which to build, definitely and permanently. It is a rock on which we can rest in safety. It is not by faith that we come to a knowledge of the things which it teaches, but we have positive proof to the physical senses to guide us in our study. Not only through spiritualistic phenomena should we study thisism, but in all things else. We see different phenomena in all nature which we are taught are the direct manifestations of God to the children of earth, but when we investigate these same phenomena like the rain-bow, for example, we find it the effect of a natural cause, and wherever we find truth and in whatever form, we have only added unto our knowledge of Spiritualism for since it permeates all things, is a study of Divine Power, we must necessarily find it wherever we turn. Now is it a religion. Does it teach us love? Does it actuate us to observe the Golden Rule? Are we any better in our moral nature through the study of it. Has it elevated the mind of man in the slightest degree? True religion is a spontaneous outflow from the emotional part of our nature, prompted by love, causing us to gaze in admiration and awe upon the natural objects which we behold, and to hold man, the flower of creation, in holy reverence, because of his intellect and great reasoning faculties, which are Godlike and sublime. We know that God is Love. We are taught it through our own organism. We see it everywhere, and since religion is prompted by love it must be from God. Now if through a study of Spiritualism

we are elevated in mind and soul and taught to seek those things which shall benefit mankind it must be religion, or an exponent or indicator of religion. Each one of us must decide this point for ourselves, and according to the knowledge we can glean from our own investigations. Let no one answer the question for you, but in your own way, by a process of reasoning entirely your own, answer it to your satisfaction, for each man should be free to enter the realm of thought and gather therefrom those ideas which best accord with his nature, those which he can best assimilate. The study of our new religion gives to every one this blessed privilege of free thought. It would in no way bind the soul of man, but would help him to rise to grander heights than any yet traversed by our predecessors. While we leave each one of you free to settle this part of the question for your selves, we unhesitatingly answer, yes, Spiritualism is the broadest, deepest, highest and holiest religion, because it teaches man of himself and the laws that govern him, and how to live in obedience to them, thus enlarging the ego of man and causing it to grow more rapidly toward God. Such knowledge binds the members of human family more closely together, making them more harmonious as a whole and, altogether advance along the same lines of right living in one vast concourse, which must as it moves on gather an irresistible force which shall sweep humanity into its ranks. Thus will creedal teachings be uprooted and natural religion find its true place in the hearts and lives of men.

We will now try to deal with the subject scientifically. We know that science deals with principles. That by a process of reasoning truths are demonstrated and facts illustrated, and thus is knowledge of all things brought to man. How have we learned of astronomy, geology, mathematics or any of the sciences? Has it not been through the effort of some master mind which has been inspired by thoughts from the higher planes? They first saw some trivial fact, perhaps, which awoke in them a train of thought that led them to a study of the principle which they saw therein involved; so, by careful study and the demonstration of every particle of truth which might be deduced from the research there has been builded up for the successors of those minds grand and mighty pyramids of truth; only a

little at a time has been gleaned, but that little has been fast cemented to the base or foundation which are the principles or laws underlying it all. Then science is simply a chain of substantiated facts in a direct line of thought, reasoned out from the principles involved; a study and demonstration of natural law. Can we claim all this for Spiritualism? Most assuredly I answer we can. When we take up the study of thisism in a business-like manner, being attracted by the phenomena only as a means toward an end, put each phase in its proper place, sift all things for the truth their is in them, and arrange it all in a systematic manner, thus building up a structure of comely proportions and one which shall endure forever, who shall say that our ism is not a science.

Does it not rest on law and have we not demonstrated to twenty million souls the truth, the bare, naked fact concerning it, that it is not some ones pet theories, but solid, substantial, rock bed truth, with plenty of evidence to prove all we claim for it?

Spiritualism is also a philosophy. Science tears everything to pieces to see how it is made, in what manner it works, etc., while philosophy picks up the pieces and again constructs a whole. In other words it "denotes a collection of general laws or principles under which all subordinate phenomena or facts relating to that subject are comprehended;" and surely that is exactly what Spiritualism does, hence we aver that thisism is a religion, a science and a philosophy, and as such must necessarily deal with natural law.

THE SPIRITUAL REALM.

BY CELESTIA ROOT LANG.

Heine says that, "We do not take possession of our ideas, but are possessed by them; that they master us and force us into the arena, where, like gladiators we must fight for them." While our own Emerson expresses the same idea thus, "We are the prisoners of ideas. They catch us up for movements into their heaven and so fully engage us, that we take no thought for the morrow, gaze like children without an effort to make them our own. By-and-by we fall out of that rapture, bethink us where we have been, what we have seen and repeat as truly as we can what we have beheld. As far as we can recall these ecstasies we carry away in the effaceable memory the result, and all men and all the ages confirm it. It is called truth. But the moment we cease to report and attempt to correct and contrive, it is not truth." I desire, however arrogant it may seem, to add my testimony to that of Heine and Emerson and a score of others. Perhaps I can make it as clear to the intellect, by giving an example as any way. This morning, for instance, I desired to think of something else, and write on an unfinished subject on which my conscious mind was fixed. But no! I could not concentrate my thoughts on that subject, but other ideas, foreign to the subject, took possession of me and forced themselves into my consciousness until my conscious mind gave up the struggle and yielded passively to the control of the ideas that had taken possession of me. These, at first were so many and from so many different minds—like intelligence flashed from several minds at once—that at first it was confusing and all I could do was to gaze at this play of electric mentality without attempting to grasp an idea; but after a time the mental aurora began to subside and the projected ideas to take shape in thought waves or vibrations which seemed to connect with minds past and present. At such times, it seems an easy matter to run the whole gamut back to Socrates or Plato, or any personality with which we are familiar; all space and impersonality seem to invite us to take what we will; to make free of the spiritual realm, that it all belongs to us. And like a child, whose hands are already full, we endeavor to grasp more of these electric fragments of ideas, till we perceive that we lose about as many as we gather, then we betake ourselves to writing them down. These fragments of truth gathered from this particular electric shower

of mentality, when written out seemed to be a prophecy of something in the distance which I am to accomplish and which only serves to project the way. These particular occasions are the "mount of vision" lighting up the soul centre of my being, bringing me for the time into identity with the universal consciousness—the way and the truth—the light along the pathway of the progress of the soul, and in that light the soul becomes one with that it tells of. It travels the path of philosophy from Thales to Emerson and cognizes all the bright lights and becomes one with them in the unfoldment of religion, science and ethics. It recognizes the different religious systems as necessary steps in the upward progress of the soul. It absorbs the good in every system, while it releases the individual soul from traditional bondage and gives him a new impetus in religious progress, which is the true progress of the soul, builds up his own individuality and lays a sure foundation for the acceptance of the belief in the continuity of existence.

This heaven of ideas of which Emerson speaks is a glimpse of what I would denominate the spiritual realm or Christ plane; to enter its portals the individual must pass through that mysterious passage which Jesus called "being born again," known in modern expression as the "new birth" or spirit birth. This spiritual realm is all about us, within and without, it is the divine atmosphere in which we live and breathe and move and have our being; and yet, strange to say, the natural man or woman is totally insensible to its influence. Through spirit-birth man comes into oneness with the divine life; our spiritual eyes are opened and we "gaze like children;" we are caught up into what Paul called the seventh heaven, and like Paul we scarcely know whether we are in the body, or out of the body, until we open our physical eyes and behold the physical world about us. The spiritual world cannot be seen with the aid of the physical eyes; it can only be seen from the realm of the within; and from this realm through different individualities comes manifold phenomena and manifestations, which may be classed as automatic, dictated, inspirational and spontaneous writing; with the accompanying phenomena of hypnotism and thought transference, the hidden portal through which all truth, at first hand, comes into the world, however, more or less vitiated through the different individualities through which it must enter the world—those mental differences which result from different individualities as well as different environments and experiences which necessarily result in different expressions in attempting to describe or clothe in language the spiritual idea.

What is to be inferred from these facts; that in a certain state is the common origin of very diverse works; it is the spirit and not the fact that is identical. The measure of the status of an individual soul is the extent to which it has come into rightful relations with this inner realm, the kingdom of God. The life of Jesus, and of others who have spoken from this plane or realm, is our witness that the spiritual development of men and women may be carried so high, at length, that the soul becomes sensitive to, and aware of, the life that pervades all things, and knows itself enfolded by the Divine Presence, even as our bodies are held within the embrace of the invisible atmosphere. Of necessity the continuance of intellectual growth has made us too self-conscious; and it will be long yet ere the completed cycle of spiritual development brings us to the point where the race can live out easily and naturally the highest impulses of the soul in this life, here and now.

Many philosophers have taught the immanence of the divine presence. It is one thing to teach and quite another to witness its unfolding within yourself—and read the language of symbols which is the only speech whereby the finest and highest faculties of the soul have ever succeeded in uttering themselves.

One is not making random accusations, but has the warrant of deliberate confession made by competent witnesses, in saying that to very many of our

best trained intellects the whole realm of spiritual perception—including the realm of religious convictions and enthusiasm is now a sealed book; and the question naturally arises, what will open the "seven seals" of this book? Whether there are seven seals or one makes no difference—to the race there are seven seals, each seal or plane holding the key to the next higher plane which is opened only by birth into the next higher; but very many of the race have in this age only one or two seals more to open, while a few in every age have opened the sixth seal which is the key to the inner or spiritual realm—and behold in these the qualities that are at last to redeem and regenerate our race. No others have lived in such perfect consciousness of the Divine Presence within and without; no others have so walked with God or so felt their spirit blending in mutual communion with the Infinite; no others have so illustrated the doctrine of divine humanity that self-hood is linked with Deity; no others have so lived in this truth and felt its kindling power in every smallest movement of will and thought and desire. And this, the chief glory of the divine and or Christ-life developed in the individual, is the chief glory of all human existence as far as men and women are able to attain it. Therefore, it is the life and not its manifestations, the power to appreciate life on its poetic side, whose speech in the nature of the case must be not the language of science but that of religion; and it is for us to keep in mind that we are representatives of the New Dispensation; and however audacious it may seem to others, the all important thing for us is to speak from our point of view whether we are understood or not by those who do not dwell in the same thought on their part. By-and-by there will be one here and there who will understand us as they too complete another cycle of spiritual development. It affords me great satisfaction—after so many years of waiting—to see others coming into the New Dispensation. They, however, may not call it by that name; the name makes little difference; the status and its recognition is the all important thing, and those that have reached this status in all ages, they are the lights along our pathway that lead us on to the eternal day. Let us not stop to worship any of these lights as a god or a saint, but move steadily on, recognizing these and making use of them as our example, witness, inspiration, and ideal.

REVISION AND RECONSTRUCTION.

Spiritualists have been foremost among those who have encouraged revision of creeds, reconstruction of systems, and the readjustment of thought to changed mental and moral conditions. This indeed is a most important work. The age is one of unexampled intellectual activity, and evolution is going on along the line of creeds and theories, of systems and institutions, with a rapidity that appears at times startling, and to many minds, is actually bewildering. The most advanced ideas and the best systems, philosophical, moral, social and religious, which now exist, are far from being perfect or complete. They are all subject to the law of change. None of them in their special elements, will escape modification as man moves on to higher intellectual and social conditions. Progressive minds generally, will concur in these statements.

Intelligent Spiritualists see that their own philosophy can form no exception to the rule. Confident that it includes important truths, with the abiding conviction that among them is the doctrine of continued conscious existence after physical death, and of communication between the people of earth and those who, disembodied, have passed to an invisible realm, yet Spiritualists know that the various contradictory ideas which are found presented in their literature and from their platforms, will require a vast amount of revision and modification before they can satisfy even careful thinkers of to-day, not to speak of those who, in the future, with larger knowledge and a broader view of man and his relations, will be more competent to judge as to the truth of

theories respecting spirits' mode of life and methods of manifesting themselves to those in the flesh.

Accepting all in the past and present of Spiritualism that is genuine and authentic, recognizing the essential truth of its fundamental affirmations and the value of the services of those who, through evil and through good report, have proclaimed its grand truths to the world, the Spiritualist of the progressive type, with his face towards the east, looks for more light and new revelations of truth. Present conceptions, however inadequate, in addition to their meeting present requirements, both of the head and the heart, bridge the way to and make possible the higher conceptions of the future. Their value therefore is great. It is only when they are stated as finalities, or are supposed, by reason of the long time they have been believed or the frequency with which they are repeated, to be invested with a kind of sanctity, or authoritative character, that they become obstructive to progress. The progressive mind can not be enslaved by the authority of names or creeds, can not wear any sectarian label, and will not be deterred from seeking for new truth by any taunt of being "wise above what is written." "Upward and onward" is the watchword of to-day's thinkers and workers. Fortunate are they who have profited by the wisdom of the past, but are untrammelled by its dogmas and creeds, and who from the serene heights of unbiased, philosophic thought, see the dawn of the coming day when the truths of all systems shall be united in a grand synthetic philosophy which will include the visible and invisible world, and satisfy the minds and hearts of men.

MIND AND BRAIN.

One of the chief materialistic assumptions is that the brain thinks. It is held that particles of matter by combining in certain relations and forms give rise to thought; that thought is a function of the brain the same as, commonly speaking, sight is a function of the eye, hearing a function of the ear, digestion a function of the stomach, etc. This theory had considerable currency in France years ago and it was adopted by physiologists and physicists in England, Germany and this country, and there were not a few who called themselves materialists in this sense, but the theory is not only unprovable, it is untenable. There is not the least proof to warrant the conclusion that matter by any kind of arrangement of particles can produce thought.

It has been said of late years that the motion of matter is converted into thought; but the motion of matter is merely a change in the space relations of the atoms or the aggregations of atoms. Is it provable or conceivable that the mere changes of matter in space can be converted into sensation, consciousness, thought, reason, affection, love? It is not only inconceivable, but it is absurd. Some writers of late have tried to evade the difficulty by assuming that molecular motion is one aspect of matter, of which feeling and thought is another aspect, and that they are thus not convertible one into the other, but merely two sides of the same shield.

It may be admitted that the motion of the brain and thought are two sides of the same shield, but that shield is not the brain. It is that of which the brain and thought both are manifestations; that is, the underlying substantial entity, which expresses itself in the material world by material manifestations, but its activity is revealed to itself in those various mental processes and relations which go to make up the intellectual and moral life. How preposterous to imagine that a number of units, none of them possessing intelligence, by uniting can give rise to the highest forms of intelligence! How preposterous to think that a number of particles entirely unconscious, by coming together can produce a state of consciousness! The different parts that go to form the brain are not intelligent or conscious beings. Can the collection of any number of these parts give rise to that which none of them possess? In order to explain mental phenomena, we must have recourse to something that is superior to matter. Mind alone

can produce mental phenomena, and the basis of mind, whether it be called spirit or by any other name, is plainly distinguished from matter. There is no passage from the conception of one to that of the other. They constitute what has nothing in common, so far as we know, and all materialistic hypotheses attempting to explain the phenomena of mind are indefeasible on philosophical grounds; and if we pass from mere philosophy into experimental psychology, there we find overwhelming proof that the mind is an entity, distinct from and superior to matter.

Any one who has dropped a sounding line into the depths of his own consciousness or exercised much retrospection must find it difficult to think of himself as only a combination of material elements. The doctrine that man is essentially a spirit, that all ^{spiritual} or power is in the last analysis spiritual, was ^{believed} believed by the wisest thinkers of antiquity and accords with the best scientific thought of to-day. As Lewes says "Nature, in her insentient solitude, is eternal darkness and eternal silence." This proposition is incontestible in the present age of a dynamical philosophy of matter. Matter is the pliant garment of spirit which is constantly woven in the loom of Time. As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the science and philosophy of this century idealize matter into a vibratory force or power, so to speak, of which what is seen and felt as matter is but a phenomenon. The essence of all things is spirit, which is therefore a word of the sublimest import.

In the light of modern psychology and psychical science the human body is literally a breathing house, as Coleridge calls it, not made with hands, but slowly adapted to the temporal and temporary use of the spirit or inner man, who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenues of distinct classes of sensations, pleasurable or otherwise. Brain, lungs, stomach and heart are all organs of spirit, each with a special significance and function. The brain is as supreme in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve labyrinths of the mind which is enthroned in it as a citadel. Death, so-called, which John Stuart Mill defines to be a mere cessation of the stimulus of the sensible world, clothes us with a more subtle, pervasive and beautiful corporeity. To "the land of souls," as Byron called it, we all migrate, sooner or later. The migration, we may believe, is a change of corporeal costume, rather than a long journey to a distant land.

EXTRACTS FROM LETTERS.

A friend who, until a year or two ago acknowledged herself a materialistic freethinker, a woman of culture, taste and literary ability, who by birth and marriage belongs to the clerical rank by force of various relationships, and whose materialism devoid of hope of continued existence was the result of scientific research in the physical world, has been brought to believe in the realities of the unseen by various personal experiences which she can neither doubt nor ignore, and I have thought that a few passages from some recent private letters to me from her would be of interest to others who have had somewhat like experiences. She says, "I am glad you liked my essay on ——. I think an unseen friend guided my brain and hand in writing that, and I think the article will do good. I welcome THE JOURNAL gladly each week. I lend it first to some friends who are not hampered with a large amount of filthy lucre, and afterward I send it off to the poorer districts of the city along with all the thought provoking literature two or three friends with myself can muster. We thus do quite a little missionary work with books and papers. . . . I have continued my spiritual explorations with great interest. One of the most interesting experiences of our group of investigators was lately when a friend, Mr. K., vis-

ited us at a recent sitting. Mr. K. was a freethinker and a decided materialist with no thought of a life beyond. The day after his funeral, through the medium Mr. M., we had a remarkable experience in a scene of his awakening to consciousness with bewilderment, wonder and delight. After a little he concluded to take a trip to his old home on the next street. He came back soon, quite surprised to see his family in black which did not seem to be in harmony with his feelings of delight at his release from earthly bondage. I asked if I should tell his wife of his awakening. "No, not yet," he replied. Later when I asked her some questions, I found that she could not stand the idea of her husband being happy without her, so I suppose she will have to wait before she understands the possibilities of spiritual existence. You may be interested in another recent occult experience of mine. Last Monday morning at 3:30 a. m., my friend, Mrs. T., apparently came into my bedroom, woke me, smiled, pointed at something, and vanished. I found out afterward she was asleep at the time, so her astral body must have come out for a walk in the dawn. All of which sounds crazy to the uninitiated. I have to pinch my fingers and rub my eyes sometimes to convince myself that it is really me who is experiencing these things, or whether I am in dream-land. B. tries to explain these experiences by calling them parts of our 'subliminal consciousness.' I do think that is an idiotic phrase—the last refuge of those who won't say 'spirit.' You ask what we do at our private sittings? We don't do anything in particular, neither sing, pray, nor take up a collection. We just wait for news from the invisible ones. Sometimes we have very interesting meetings, other times we sigh for something more, but we are assured that they are working in their own fashion for our good. M. personates at times or gives healings to others. We do some writing, some drawing, the able raps and tilts. We see lights and have also independent raps. I must say I enjoy this companionship and feel that under its influence I am receiving an education in far wider knowledge than I could receive by any other means."

From a letter written by an elderly clergyman, formerly a Presbyterian, I take the following note: "In regard to the poem you refer to, it was the result of one of my inspirational hours. I remember I took my pen and it came word for word as fast as my pen moved. I sent it to the editor of —, but did not tell him it was inspirational, but sent it to him without note wondering if he would find it worth publishing, and it found immediate acceptance."

A young friend who has experienced much sorrow but has as yet no faith in any future life writes thus: "I have said nothing regarding my attitude toward Spiritualism. What can I say? Nothing has come to convince me. I am simply waiting. I had some friends who were ardent Spiritualists who in the hours of my bereavement aroused some hope in me, but they are gone from here and now that the emotional effect of my intercourse with them has died out and I have sifted the evidence they gave me, I find it after all partially worthless. A few bits of proof there were, but so meagre, so capable of varying interpretations I can put no faith in them. But I long to live this life worthily. There is one thread to cling to in all this dark confusion and it is this: If this life be all we have, if it ends at the grave, it is an eternity for each one who lives it and can and often does comprehend an eternity of anguish; and if I can do aught to lighten the world's burden of sorrow—and I can, for the acts of the humblest person are like pebbles thrown in the stream, whereof the circles widen and widen till the eye wearies of following them—why then it is my duty to bear my fate and do my best. But oh! I don't live up to my philosophy! I am so weak, so weak! And though it is a strong staff—the philosophy of the agnostic—it is hard to the touch, and it has thorns that pierce you. This universe is such a dreadful thing; so relentless, so full of sorrow—perhaps there is waiting for us beyond the grave worse anguish even than we have to endure here."

It seems so strange I cannot hear from my dead. If my dear one were upon the earth—separated from me but living—I would not rest till I found her. I would search as long as I could stand upon my feet but I would find her. But now she is beyond the grave, I sit down and submit, and eat, and sleep and live. Often I 'eat my bread with tears' it is true, but I eat it. Yet in the midst of my materialism it is a comfort to me often to think how many good, wise people—men and women in whom I have all confidence—are convinced of a life beyond the grave. It is all a mystery, a dark mystery to me; but that others see light, or think they do, means much."

I quote so much as showing the great need of the human heart for spiritual light, and knowledge, and hope. To a soul as strong and intense as the one who writes the above, no evidence save that of personal experience is going to suffice for belief. May the day soon come when this dear friend shall understand through indubitable evidence the true meaning of this preparatory phase of existence and see in the universe that now looks so "dark" the purposeful workings of Love and Power and Wisdom superior as yet to our knowledge, but full of promise for the dawn that is to be.

S. A. U.

JOSEPH JEFFERSON'S EXPERIENCE.

Joseph Jefferson, in his Autobiography, tells, among his experiences in Australia, the story of a night spent out on the plains with a shepherd, who was a graduate of Eton and had once been a successful lawyer. After the death of his wife and child, he had become despondent and taken to drink. As a last refuge from temptation he had adopted a lonely desert life where his sheep and a remarkably intelligent collie dog named "Jack" were for most of the year his sole companions. As the two men sat smoking together outside the hut in the bright moonlight, the latter suddenly turned to Jefferson with the question, "Are you superstitious?" "Well, I think I am a little" he replied. "Most people are if they would own it." "I didn't use to be," the shepherd said with a sigh, "but since I've lived here I seem to have become so, and it's all Jack's fault. The dog not looking up, beat his tail on the ground gently as to say, "yes, blame it all on me; it's all my fault." "I have never seen anything ghostly or mysterious, but I think Jack does sometimes. When we're alone, and God knows that's often enough, he'll start up and look around slowly as if his eyes were following something in the hut; at these times he will give a low strange kind of moan, and putting his tail between his legs, seem to be frightened, peering up into my face with an inquiring stare as if he said, 'Don't you see it too?'" The dog during this recital kept slowly beating time with his tail as if endorsing every word his master said: "After noticing this with the dog," said the shepherd, "I called to mind the strange look I used to see in the beautiful face of my baby when she was only six months old. The little thing would sometimes stare at vacancy, and then smile sweetly, and turn its head around as if it were following something—just as that dog does. What is your opinion of this sort of thing? Do you think the spirits of those we loved in life can return and stand beside us?" I told him, writes Jefferson, that his question was a difficult one to answer; that different people held different opinions on these mysterious matters, and the chances were that nobody had hit it quite right yet. "Well," said he, "if they can come, I know who it is that the dog sees when we're alone." The shepherd insisted upon Jefferson's occupying his cot while he stretched himself out on the dry grass outside where the actor had him in full view in the bright moonlight, while he lay apparently asleep in the shadows of that unlighted hut. But the scene so worked upon him that he could not sleep, and about midnight he saw the shepherd pacing restlessly outside—then presently saw him crawl stealthily to where was hanging Jefferson's coat, in the pocket of which was a flask of liquor from which, previous to his

telling his story, he had been invited to drink, but had declined. As he drew forth the flask he seemed bewildered," says Jefferson, "as if some strange emotion had seized upon him, and then fell upon the grass as if in prayer. Suddenly he seemed to rouse himself, and instead of drinking the liquor, placed the flask untouched back in the coat, then stretching himself on the floor with an apparent air of comfort and satisfaction, went off to sleep." On the following morning he seemed refreshed and had lost the nervous wearied look that was noticeable the evening before. After our meal he spoke freely of the night's proceedings to me. I told him I had seen all that had taken place. "I thought perhaps it might be so," said he. "The old craving came upon me again, so strong too, but if I ever prayed for strength it was then. Well, at that moment there was a hand laid on my head; a calmness came over me that I had not felt for years; and when I returned the flask to your pocket I knew then, as I know now, that another drop of liquor will never pass my lips; and as God is my judge I believe it was the angel hand of my dead wife that rested on my feverish head. Its all over now, thank heaven, and I can leave this lonely place and return to the world again with safety." Jefferson started to ride for the home station; the shepherd walked some distance by the side of his horse, and at last they shook hands and parted. "I looked back after a time," says the actor, "and in the distance saw his tall figure against the sky, waving his old straw hat to me, while the faithful dog by his side was looking up into his face, and wagging that expressive tail."

S. A. U.

SPIRITUAL MANIFESTATIONS.

The iconoclastic work of science, in exposing the theological errors which were, for centuries, accepted as great religious truths, has contributed to general skepticism as to the reality of anything whatever of a spiritual nature outside or beyond the bodily organization. The pursuit of wealth and absorption with the material concerns of life have produced comparative indifference to the deeper and more permanent interests of the soul. There never has been, perhaps, more need than now of an influx into the intellectual and moral life of the world of an awakening and regenerating influence to emancipate men from their servitude to material pursuits and to turn their attention to the facts of their spiritual nature and destiny.

In the development of the human mind great wants have been met by supplies of mental and moral force without which continued progress would have been impossible. The forces which through Greece gave an impulse to the intellectual world, and those which through Buddha and Jesus gave an impulse to the religious and moral world, may be mentioned as illustrations.

At this time there are working upon the minds of multitudes, powerful, irresistible forces, to the great surprise of many of those who are the immediate subjects of these influences, and phenomena are occurring in thousand of families that have hitherto been doubtful, disbelieving, apathetic, in regard to spiritual manifestations. The orthodox and heterodox, the cultured and refined as well as the less educated, the old and the young are having experiences in the light of which Spiritualism has for them a significance and importance of which before they did not dream. "The stone which the builders rejected has become the chief stone of the corner." Now and then some account of these experiences is published in the papers, but generally they are kept from the public and are confided only to intimate friends.

The phenomena point to a larger knowledge of the unseen realm than is now possessed and to a better understanding of spiritual forces than now prevails. It is all important that those who possess, in their physical and mental conditions, the possibilities and powers of hearing "footfalls on the boundary of another world," and of catching glimpses of that light which never was on land or sea, maintain such an exalted idea of the sacredness of their gift as will never allow themselves to be unworthy of it.



THE PLAN OF SALVATION.
By M. F. BROOKS.

In the "Creative Plan" was there
Foreseen, the blighting cause of sin
When God first said "Let there be Light!"
And willed creation to begin?

Did there exist with God Supreme
Before the birth of sinful man,
The knowledge that the Race would run
For its Salvation "Another Plan?"

And will the Second Plan suffice
And prove more perfect than the first
In saving poor weak sinful souls,
Or, will they still be cursed?

Was the Creator In His work
Imperfect—or His Plan
That disappointment should result
In His creating—Man?

BEYOND THE VEIL.
By J. A. EDGERTON.

We live a two-fold life—spirit and flesh.
We live a two-fold life, and know it not.
We live a two-fold life, and do commune,
On the one hand, with all that's beautiful,
All that would lift us to a better life,
All the bright beings of a higher world;
And on the other, with our bestial selves,
That drag us back to earth. Ah! Could we know
The deity within us, we would leave
This hollow, mocking dream without a pang.

We live behind a veil. Reality
Lies out beyond this veil. We see it not
Except by glimpses. When we leave this dream—
This hollow, mocking dream that men call life,
The veil's withdrawn; we look upon the truth,
Naked and beautiful; all harmony
Thrills into one sweet song—Intelligence;
And we go onward to the goal of Life.
Welcome the hour that shall come to me:
Welcome the hour I pass beyond the veil.

A SUGGESTIVE LETTER.

TO THE EDITOR: "A Word to the Wise," is the heading of an editorial in the issue of THE JOURNAL of January 26th. You say "we cannot have freedom of thought and discussion without diversity of opinion." You have kindly published several articles of mine which I had hoped would have stimulated those whose opinions were adverse to critical response. You expressed criticism of one of them, for which I thank you, but the others fell flat, like the unanswered prayers of the Japs, who write their wants on paper, chew it into wet balls and throw them at their god; if they stick, the prayers, they believe, will be answered. What progress would come from community of sentiment, one idealism?

Near me, in Tarrytown, resides in summer an old friend who has my conversion at heart; whose honest struggle and sincerity in one narrow path with its limitations and beliefs is manifest in his character, and he fails to see that he is aiding the advance of agnosticism by the Presbyterian literature of the Oliver Cromwell order, when they killed the cat on a Monday that caught a rat on a Sunday, to the production of which he devotes most of his time. In conversation with him one day, I suddenly interrupted him by asking him if he ever read The Popular Science Monthly. He replied: "No, I once saw an article in it, a number of years ago, so adverse to truth that I never would look into one since." Constant surroundings of darkness will, in time, destroy sight.

Mr. Editor, give us a Parkhurst "shake" in your journal to bring us out of the state of apathy; let us have responses of adverse thought that by friction of opposition we may grow, not continual endorsement, parrot-like repetitions. Then we shall understand our error or be confirmed in our opinion. Just simple denial of psychic phenomena confirms belief, while honest showing, or an explanation of error, or gross statements of materialization under conditions where fraud may have been possible, set our investigating minds to the better understanding of self-delusion, enabling us to separate the wheat from the chaff. Gunpowder is of no value, unless it is given an opportunity to expand something. Gentlemanly retort is bracing, like the crisp morning air at zero. The weak and the

diplomat salaam to the strong, or the timid youth may bow at the feet of his enthroned queen. In making advances for recognition to one we feel is our superior with whom we have but slight or no acquaintance, we acknowledge to ourselves our weakness or inferiority and at the same time make it manifest to others.

Therefore, let us be bold, honest and true to ourselves, defending our opinion until light shows their error, then as quickly and boldly assert our independence by letting it be known that our beliefs are changed. Our antagonists are our best friends by forcing energy to develop knowledge, character and spirit. The strong have no need to lie, but are in need of correcting. When truth is found contention will cease, but until then, keep up the fight, for potentially, everything is something else. The wisest know but little, indeed how little of the "I." We may understand the physical structure, watch with interest its growth from a one cell cabin to the million cell dwelling and then its decay back to original elements a bit of matter; but the mystery lies in the "I," that fickle, changeable individuality played upon by every breeze, influence or force from within or without, an occupant of a dwelling originally gas. In this tiny one room too small in space, too crude in structure for even science to be able to determine whether the development would be an animal or a commander-in-chief of armies, instinct started this "I," and ruled and controlled until it had evolved into million of rooms, the palace requiring countless mechanics; the bioplasts who never go on a strike, but keep steadily on in their work of building new cells in which material may still be developed.

Is the "I" simply sensation from vibratory activity or sense of touch? Is "I" memory? Has matter feeling? Ah, perhaps the "I" is combination, relative positions of forms of matter or cells. The charm then would lie in the congenial, harmonious fellowship as words depend upon relative positions of letters. Is "I" then like the mind a product of matter, depending upon harmony and continuity, upon forms, soldiers as it were, which as firmly hold the "I" in bondage that no accident or nothing can set it free from the inner soul form (or body) which soul-plasm has constructed as bioplasm has created the physical body.

Prof. E. W. Scripture proposes in the psychological notes of the American Journal of Psychology (Vol. IV, p. 384) a list of terms with definitions for psychological use according to the meanings attached to them:

1. Feelings are the indivisible elements into which mental phenomena are composed. Every fact of consciousness that has not been proved to be a combination of other facts is to be called feeling.
 2. Sensations are those feelings which are regarded as coming from without; they are passively experienced feelings.
 3. Impulses are those feelings that are regarded as originated in the mind itself; they are actively experienced feelings.
 4. Ideas are compounds that are composed mainly of sensations.
 5. Percepts are those ideas that are composed mainly of sensations.
 6. Volitions are those ideas that are composed mainly of impulses.
- Report Smithsonian Institute: "The supposition of a vast number of germs of structure is required by the phenomena of heredity. Nageli has demonstrated that even in so minute a space as one one-thousandth cubic millimetre, 400,000,000 micellæ must be present."

GEO. H. JONES.

SPIRITUALIST PAPERS AND MEDIUMS.

TO THE EDITOR: Under the title of "Strange Facts and Figures," you have published a very interesting article in which you comment on the small number of papers devoted to Spiritualism in Protestant as compared to Catholic countries. The reasons of so few spiritual papers being published in this country are not far to seek. The success of a newspaper depends largely upon the news it furnishes its readers. The success of a spiritualistic journal goes farther. Its news must not only be interesting and what its readers require, but must be authentic, pertaining to spiritual manifestations or it loses its reputation for reliability and, with it, its readers and patrons.

I am induced to write this through two incidents that have come under my personal observation. Recently I read a notice in one of the prominent spiritual papers of some literature that I thought

might be of interest to me, I inclosed the price with stamps in a return envelop to the advertiser. It was the last I ever heard from it. I hear the complaint is general.

I cut the enclosed article (referring to "Dr. and Mrs. Fitch, Mediums," etc.), from a prominent spiritual paper of a wonderful séance held here in Denver. To us who know of the mediums the report is simply absurd. The record of the Fitch's was so bad in California they were compelled to leave the State. They then struck Leadville, Colorado. It cost them two hundred dollars with the authorities to get out of the city. From Leadville they came to Denver with a big splutter and splurge but their behavior and methods here were so outrageous they had to leave. I did not see this particular séance but I have seen their work and from what I have seen I could not tell whether "Helen of Troy" was black or white, lean or fat. The "wonderful angel child, Alice," resembled a broomstick dressed in white more than anything else. My firm belief is, they never gave a genuine séance. Why should Colorado or California Spiritualists patronize a paper that receives such trash without some voucher as to its truth and reliability.

Mrs. Williams is another case in point. The spiritual papers are all defending her as a much abused woman on account of her European experience, that has never been satisfactorily explained, and in spite of the facts alleged. Can they expect patronage from people seeking the truth with these facts staring them in the face? How easy it would have been for the prominent spiritual papers to send a committee composed of honest and reputable Spiritualists to Mrs. Williams and request a séance under such rigid test conditions as to preclude fraud. If she consented and gave a satisfactory séance it were time enough to champion her cause. If she refused, publish it in every spiritual paper in the country. That is what will build up a subscription list to our present papers and start new ones. Instead they howl for test conditions at séances but receive and print any article that is startling enough to catch the eye without thought of its truth or falsehood, or print any advertisement that is offered that has money in it for them.

Until the papers cut out spurious advertisements and only publish reports that are reasonably accurate and reliable, they have no reason to succeed and no reason to expect success.

GEORGE RUST.

QUESTIONS AND ANSWERS.

TO THE EDITOR: Seeing in THE JOURNAL an automatic communication on the will, by Mrs. Underwood, and having recently received in the same manner, something concerning that and kindred questions, I send it to you.

Ques.—"What is spirit?"

Ans.—"Spirit is the highest form of impersonal Divine Energy. Without this influx from above and without, man could not intelligently think, reason, form conclusions and put them into effect."

Q.—"How do souls grow?"

A.—"By experience with untried forces; but bodily chemistry and friction are necessary to make these experiences possible and to the building up of the soul elements. It is the process by which respiration and the assimilation of substance and forces is made possible."

Q.—"How are the soul elements preserved through the changes of years and of so-called death?"

A.—"The chain of recollection, of memory and of all soul attributes are perfectly preserved by the living will."

Q.—"What is the will that so much depends on it?"

A.—"The will is neither matter nor spirit, but a quality of matter and moves by its own qualities. It is a combination of dynamics operative in all the vibratory forces coursing through the brain, the being. Thus it makes an indestructible record and by reason of this is a substantial independent force, so far as sense development makes it so."

Q.—"By what process is the will made an independent force?"

A.—"As we have said, by passing through the mind in all its vibratory courses. Each vibration carries its own mandate and is a dynamic representation of some specific force. Will force is, therefore, graduated force and is strong and independent commensurate to sense perception and sense development, it being of meager attainment even in the brightest of mortals. The will is held in subjection by the Divine Will by which it

is governed and exalted according to true merit."

Q.—"What is magnetism?"

A.—"It is rated in the ratios of such substances as seek to become assimilated with all active substance which by vibrations are transformed into will power."

(Mrs.) M. KLINE.

VAN WERT, O.

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WOMAN AND THE HOME

A BALLADE OF LOST GIRLS.

There are Gladys and Mae and Lenore
And Katharyn (Kathlyn, of late).
But what under heaven's blue floor
Has become of the names out of date?
There may be a Mattie or Mate—
But these one regards with disdain—
But what has become of brave Kate?
And where in the wide world is Jane?

At the tea parties Melitas "pour"
And finger the teapots and plate.
You meet Melisands by the score:
With Maries you go out to skate:
In vain do you linger and wait
For a girl with a name short and plain.
Where is Lily or Rose the sedate—
And where in the wide world is Jane?

Yselt Smith! Oh, let me implore
Will Gulnevere Boggs be my fate;
Or Thais, Maisie or Honore—
Some unpronounceable wife for a mate?
There are Elyze, Fanchon and Nonnette
And Zoe and Fantine and Elayne—
Have Cora and Nell quit the state?
And where in the wide world is Jane?

Princess! In this tete-a-tete
You'll likely refuse to explain—
But where the (pardon me) dickens is Kate—
And where in the wide world is Jane?

—Chicago News.

A DINNER TO SUSAN B. ANTHONY.

Miss Anthony's 75th birthday was celebrated by a banquet in Washington, tendered her by woman suffragists. It was at the Ebbitt house, in the private dining hall of the hotel, where covers were laid for 45. The room was decorated with palms and ferns, and there was a handsome centerpiece of roses on the table, a tribute from Miss Anthony's Washington admirers. Miss Anthony herself was in excellent health and spirits, and responded briefly to the welcome of her fellow-suffragists. Her sister, Miss Mary Anthony, who came with her to Washington, was not present at the banquet, having returned to her home in Rochester, N. Y. There are still old residents of Berkshire, Mass., who remember Miss Anthony in her youthful days. She was born in South Adams—now Adams—February 15, 1820. She attended Quaker meetings, her father being of that sect, but was expelled because he allowed his rooms to be used for dancing school. At 15 Susan Anthony taught a Quaker family school at \$1 a week—she taught until 1850. For over three years, since it was planned and given by some of her suffrage admirers and friends, "Aunt Susan" has had her own home in Rochester. It is a pretty little nook, delightfully cozy and quaint, and is a source of great pleasure to her. Latterly Miss Anthony has changed her austere ideas about dress. She delights in rich, becoming raiment, and is a picture in her silks and laces. She likes to have her fellow-workers equally fastidious, and criticises radical attempts at "reform" dressing in their public meetings.

Miss Anthony has been identified with the suffrage and temperance movements for nearly 50 years. She first spoke in public in 1847, and from that time took a prominent part in organizing societies and expounding from the platform her views upon the subject to which she has devoted her life. In 1851 she called a temperance convention in Albany, after being refused admission to a previous convention on account of her sex. In 1852 the Woman's New York State Temperance Society was organized. Through her exertions and those of Mrs. E. C. Stanton, women came to be admitted to educational and other conventions, with the right to speak, vote, and serve on committees. In 1858 she made a report in a teacher's convention at Troy in favor of the co-education of the sexes. In 1854-5 she held conventions in each county in this State in the cause of woman suffrage, and since then she has annually addressed appeals and petitions to the Legislature.

Here is a concise statement by Miss Anthony of her attempt to vote 23 years ago, and the result:

In 1872 I determined to test how far a man could exercise the right of suffrage, and, having given notice, duly paid. The thing made a great stir, and was made a target for several thousand editorial anathemas. I was arrested as a common criminal, and only escaped from

imprisonment by giving bonds. I was duly tried before a magistrate, who glared at me and said, "You voted as a woman, did you not?" as if to vote as a woman were a variety of high treason. I replied promptly: "No, sir, I voted as a citizen of the United States." It made no difference, however. They had to make an example of me, and they did. They found me guilty of I do not know what, and fined me \$100 and costs, with the alternative of going to jail to work out the fine. I was intensely indignant, and said to the judge: "Resistance to tyranny is obedience to God, and I shall never pay a penny of this unjust claim," and I never have, either. Strange to say, the judgment of the court awoke a strong feeling of sympathy on hand, and the magistrate and his friends, thinking discretion the better part of valor, never tried to execute the judgment of court; but the poor inspectors who received the ballot were fined and imprisoned. They did not get any sympathy and so were compelled to bear the brunt of my deed. Nevertheless, the moment we presented the facts before the president he pardoned them immediately.

Miss Tompkins of Kentucky is a woman to whom the Judges of the United States Supreme Court owe much. She directs the domestic part of the court. She does it more economically, too, than the men who have been her predecessors. A few instances will serve to show the difference between a maculine and feminine administration. Moths have no more respect for the draperies of the Supreme Court than for the overcoat of the average citizen, so the hangings used to be annually devoured during the summer recess, or else stored at considerable expense in the city. Miss Tompkins had a great cedar closet built in an unused gallery for a very modest sum, and now the court draperies are as safe from moths as the parlor curtains of the most careful housekeeper. Another instance: Several of the Judges like to lunch in the court-room instead of in the badly ventilated Senate restaurant. When Miss Tompkins came she was horrified to see the highest court of the land eating off of tables covered with greasy newspapers. She bought tablecloths and other necessities, trained the messengers to act as waiters and a hungry Judge can now satisfy his appetite at as seemingly looking a table as he would find in his own home.

Mayor Strong announces his intention of appointing a number of women on the New York board of education as soon as opportunity offers. Thus the reform which Tammany turned back, having no use for women, will be resumed under better auspices, though with obstacles enough yet to contend against.

The women in Washington, attending the national council, have an elegant chance to point to the present situation of affairs of the United States government as an illustration of the horrible mess the men make of running things. Could the women do worse? It is hard to believe it.

The Hon. Mrs. Clara Cressingham, one of the three feminine statesmen in the Colorado legislature, has introduced a bill in the lower house of that body to create a state board of arbitration and mediation for the purpose of settling labor troubles.

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Picture of Health,

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BOOK REVIEWS.

[All books noticed under this head are for sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Melancholy of Stephen Allard. A Private Diary. Edited by Garnet Smith. New York: Macmillan & Co. Cloth. Pp. 305. Price, \$1.75.

This is a well-written, scholarly, but most sad book. It purports to be the self-contemplative diary of a highly educated, refined, sensitive, but poor man who having leisure to do so picks his little world to pieces and views it microscopically as it were in order to see wherein it will yield him most happiness, with the result of his failure to find that desirable condition of mind justifiable in any direction for him personally and consequently for humanity at large. He turns to all the older philosophers, poets and thinkers, dissects their statements and states of mind and finds no solace, but only added confirmation of his melancholy outlook. The work is unique and charming in spite of its sadness and it gives one in small compass the views of life of many great and noble thinkers of all ages.

Rest. A Novel. By William W. Wheeler. Boston: The Arena Publishing Co., (No. 42 Arena Library Series). Paper. Pp. 280. Price, 50 cents.

The title of this curious and interesting work gives no faint idea of its purport. It will be found especially interesting to those who understand the spiritual philosophy, inasmuch as it is a very ingenious attempt to show what may be the possibilities for man in other spheres of advanced knowledge and consequent power over material elements, such as spiritual phenomena already gives specimens of in the materializing and de-materializing of objects. The author takes for his hero and heroine the original Adam and Eve who return to earth for a short sojourn as an experiment, not as we would naturally suppose, ignorant of natural and spiritual law as when first placed in the garden of Eden, but on the contrary endowed with the accumulated wisdom and power over elemental things taught them during those ages of sojourn in higher spheres. There are many comical, as well as interesting situations resulting from Adam and Eve's exercise of this power which seems miraculous to mortals, but which the author makes them explain in a plausible and scientific way.

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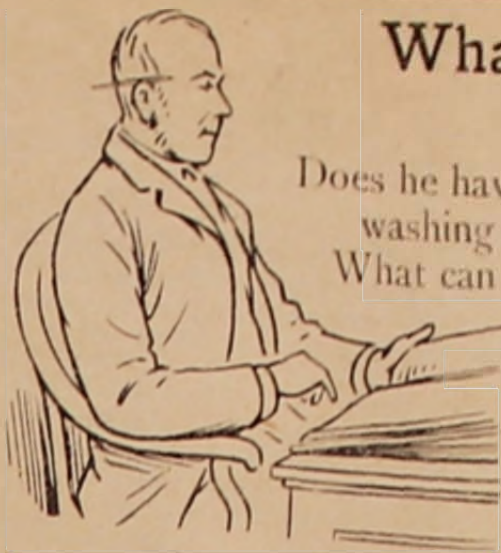
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to his consciousness of right? The sufferings of remorse, the effect of an outraged conscience becomes, in turn a cause, teaching man to keep to the path of right. But conscience must be illuminated by reason and endeavor, for conscience if not illuminated by the torch of reason, is like a ship afloat without guide or compass. It is this sense of responsibility that crowns man king of all that has preceded him. If he had it not he would be no higher than the animals that kill and devour each other without remorse or regret. Man's present condition is largely the result of this feeling of responsibility, for, knowing that he is responsible for his acts has had a tendency to shape his course and control his action. Therefore, while man being an effect of cause beyond his control is what he is necessarily, yet he would not be what he is but for the fact that he knows that he is responsible for his acts. This knowledge is a cause working with a potency commensurate with man's development. This sense of responsibility is the most beneficent attribute of the mind of man. He thus in a measure becomes the architect of his own destiny! His own Savior. For he knows that every fault that mars his character, he must overcome either in this world or another. It is the guiding star of his destiny. Learning by experiences he rises, through pains and passions, mistakes and sins, and the mist of earthly errors, upward and ever upward toward perfection.

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J. B. Cone, Texas: The last issue of THE JOURNAL is one of rare merit—one of its best. "Human Beauty and Physiognomy" by Anna Olcott Combellin, Galvani on "The Influence of Food Upon Intellectual Development," Macmillan on "What Do We Know?" and "The Workman's Rights" by Bertha J. French, contain some grand thoughts and the periodical that disseminates them and their kind is worthy of high consideration at the hands of those feeling any interest in the weal of the great common people of a great country like this. It is now more than thirty years since I began reading THE JOURNAL, and, in a few days, I shall reach the seventieth mile-post on this journey of life, and I ought to be able to make some just comparisons as to the merits of this paper at various times during this third of a century, characterized by the most wonderful developments of any similar period in the history of the world; and, without disparaging the management at any time (for it has been uniformly good), I consider it better to-day than it ever was before. This, however, is no more than it ought to be, for the mind that does not grow with the evolutionary growth of our times is indeed a plodding one.

On behalf of the Spiritualists, who for the most part are accounted queer folk, and seldom get the unbeliever's good word, be it said that Dr. Alfred Russel Wallace, the first recipient of the Darwinian medal, is one of their number, says the London Evening News. An evolutionist of equal rank with Darwin, he is also a Spiritualist. There are probably thousands of readers of Professor Wallace's "Malayan Archipelago" who are ignorant of the fact of his being the author of "Miracles and Modern Spiritualism" and "Are the Phenomena of Spiritualism in Harmony with Science." Wallace and Huxley are on opposite sides in this matter, but, for all that, Wallace is—Wallace. The Medium, which, naturally enough makes a proud record of the award made by the Royal Society, under the head of

"A High Honor Conferred on a Spiritualist," takes the opportunity of pointing out that "If Darwinism had not been founded by Darwin it would have been founded by Wallace." The Medium is right. Darwin himself said precisely the same thing. Wallace and he were employed in precisely the same field of research at the same time, and made essentially the same discoveries. It happened, however, that Darwin came first to the front.

Readers of Marion Crawford's novel "Casa Braccio," now appearing in The Century, will be interested in knowing that the story, as printed so far, is true, except that the scene of the actual occurrence was in South America instead of in Italy. The nun, who really escaped from a Carmelite convent with a Scotch surgeon, was the niece of a bishop. A skeleton was placed in her bed, when it was fired, instead of a body as in Mr. Crawford's story. After much suffering the surgeon and his wife reached the sea-coast, and were taken aboard an English vessel, whence they sailed to Scotland and lived for many years in Edinburgh. The part of Mr. Crawford's story still to appear, portraying the punishment visited upon the pair for their sin, is imaginary.

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Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

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BY ALEXANDER WILDER.

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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

Judge Dailey's "Life of Mollie Fancher" is for sale at the office of THE JOURNAL. Price, \$1.50.

The sixth edition of "The Law of Psychic Phenomena," by Thomas Jay Hudson, issued. Sent postpaid \$1.50.

Poole, writes: I trust gaining. It certainly deserves every kind of success. No paper can ever take its place, because (to me) it fits into the needs of the soul. It is too good to be superficially popular like other publications of less worth, but the "fit audience," ought to be more than "few."

Dr. L. Sackett, Ill.: It is discouraging to an enthusiastic Spiritualist to find the majority of people estimating the merits of Spiritualism by the fakirs who so shamelessly bring contempt upon it. God-speed THE JOURNAL in its courageous defence of truth and denunciation of fraud. Success and prosperity attend you.

A wholesome and feeling view of the woman question, by Mrs. Burton Smith, of Georgia, appears in the March Popular Science Monthly. Mrs. Smith entitles her essay "The Mother as a Power for Woman's Advancement," and shows that women, especially mothers, have opportunities for advancement far superior to what any proposed laws could give them.

The daily papers recently gave an account of the first communion service with individual wine cups held in Westminster Presbyterian church, West Bay City, Mich. The Inter Ocean's dispatch, which was headed, "Blood of the Redeemer Sipped from Individual Wine Cups" read as follows: As the 360 cups were placed in the trays on the communion table there was a craning of necks, but Pastor Irwin cautioned the congregation that there was no necessity for any unusual display of curiosity. Then the six deacons passed down the aisles, each with his tray of sixty cups. Instead of holding a cup until all were served, each took his sip of wine as soon as it was passed to him. The individual chalices are very dainty. They are of frosted silver, gold linen, and when resting

in the distributing racks present a sparkling appearance. The members of the congregation are generally pleased with the change.

There are many who advertise to give courses of instruction in hypnotism at exorbitant prices. Investigators should be cautious in dealing with them. There are competent and conscientious teachers on the subject whom we can commend, but probably the majority of those who so advertise are charlatans. We merely desire to put investigators on their guard against imposition.

The Atlantic Monthly for March contains the opening chapters of a striking serial entitled "The Seats of the Mighty," by Gilbert Parker. It deals with the life and adventures of a young captain in a Virginia regiment, afterwards of Amherst's regiment at the time of the fall of Quebec. It will run through several numbers, and is one of this popular author's most powerful stories. Fiction is further represented by the first installment of a two-part story by Grace Howard Peirce, entitled "Gridou's Pity," and additional chapters from Mrs. Ward's serial, "A Singular Life."

The March number of Current Literature focuses the best in the world of today—history, biography, science, art, travel, sport, all within the limits of its hundred book pages. An excellent article in the current number is "Napoleon: Judged by Great Thinkers," giving estimates of the hero of the century, by famous men. Excellent scenes are given from "Madame Sans-Gêne," and from other novels of the day. The poetry selected from all sources is beyond criticism. It is a rare treat and privilege to have the literature of the day so ably sifted and edited for busy men and women.

Mr. Opie P. Read says that he dreamed one night that he went to his office and found on his desk a letter from his brother. He opened it, and found it to be the report of his father's death. When last heard from his father was in good health, and he had not received intimation in any way of his illness, or that his death was expected. The dream made a very vivid impression on his memory, and the following morning on reaching the stairway, leading to his office, he hesitated about ascending as he felt certain the letter was there. Entering his office, he found the letter, just as he had seen it in his dream, announcing the sudden and unexpected death of his father.

We receive hundreds of letters every month from persons, non-subscribers as well as subscribers, requesting information on almost every conceivable subject. Some of the questions we can answer readily; some we can answer only after referring to books or making inquiry; others relate to subjects concerning which definite answers in the present state of knowledge are impossible. Comparatively few who write think to inclose a stamp with which to pay postage on the letter of reply. Nevertheless we have until recently replied to all these inquiries. But there is a limit to our strength. During these hard times we are unable to employ a stenographer and the business and editorial work of THE JOURNAL leaves less time than we need for sleep and rest. Under the circumstances we ask the consideration of our friends in this matter. The office of THE JOURNAL is not a bureau of general information, and we wish to be relieved of the burden of unnecessary work. If, however, persons persist in writing for information, to give which requires time and expense, they must pay for the same. Justice to THE JOURNAL

demand this statement. A word to the wise is sufficient. If those who disregard this hint receive no reply to their inquiries, they will have no just reason to complain. We wish to be accommodating and courteous to all correspondents, but the hundreds of letters on our desk of the kind referred to, received during our illness, make this statement absolutely necessary.

IN MEMORIAM—MARION H. SKIDMORE.

A word may fitly be said in your columns of Mrs. Marion H. Skidmore, of Lily Dale, Chautauqua county, New York, who passed away (aged 68 years) at Cincinnati, Ohio, February 3d, on her way home from Florida, her husband being with her and the body being brought home for interment. A large-souled and thoughtful woman, she was a generous and earnest friend of Spiritualism and woman-suffrage. The "woman's day" during the yearly camp meeting of Spiritualists at Lily Dale was largely the result of her persistent effort, and has drawn audiences of five thousand persons to hear the eminent advocates of the good cause—Mrs. Howell, Mrs. Kraggs, Annie Shaw and others.

The band of a hundred women whom she led to the Chautauqua Assembly, bearing aloft the beautiful yellow silk banner she had brought for their use, were held by the just Chautauquans as prominent and hardly equalled in the procession of women, on their woman's day. Pure tenderness, wisdom, and heroic courage were combined in her character.

I was once at their home and heard from her husband, T. J. Skidmore, his story of the perplexities and obstacles encountered in building up Lily Dale—the pleasant village in an island in Cassadaga Lake, where they wished to make a centre for useful reforms. I said: "I wonder you didn't get discouraged." The strong man, whose massive frame and mighty will had carried him through years of toil, in sultry heat and icy cold, as a railroad builder, had kept his heart warm by sending a due share of his small earnings to his good mother during his long struggle with poverty. Turning with a kindly eye towards his wife he said: "That woman kept me up. In perplexity she was collected, the darker the day the brighter her faith and the more persistent her efforts. She never knew how to give up when anything good was to be done."

His words and manner showed that he felt his co-worker to be what Wordsworth made his poetic ideal:

"A perfect woman, nobly planned,
To warn, to counsel, to command,
And yet a spirit still, and bright
With something of an angel light."

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The Illustrated Practical Mesmerist. By W. Davey. gilt board covers. Price 75 cents.

Human Magnetism: Its Nature, Physiology and Psychology. Its uses as a remedial agent, and in moral and intellectual improvement, etc. By Dr. H. S. Drayton. Cloth. Price 75 cents.

Hypnotism: Its History and Present Development. By Frederick Bjonstrom, M. D. Authorized translation from the Swedish, by Nils Posse, M. G. Paper Covers. Price 50 cents.

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Evolution In Its Relation to Evangelical Religion.

Addresses of B. F. Underwood, Prof. P. A. Chabourne and Prof. Asa Gray at a meeting of the Evangelical Alliance held in Boston, Sept. 10, 1891. These addresses were given before an audience composed of 400 evangelical clergymen. In his letter inviting Mr. Underwood to make the opening address, the Secretary of the Alliance wrote:

"We have been shown in The Index some articles of yours on Darwin and evolution, etc., and you have thus been indicated as one likely to do a deserved service. The Evangelical Ministers' Association of Boston and vicinity, commonly known as the 'Evangelical Alliance,' has a regular meeting at Wesleyan Hall, Monday, 10 A. M., Sept. 13th. It is designed to have presented the subjects of 'Evolution in its Relation to Evangelical Religion.' It is presumed that you would take the ground that this evolution would damage the Bible and its account of creation, and disparage evangelical religion. If that is your position, would you do us the favor to present your views in a paper of twenty minutes or more, or an oral address?"

The remarkable meeting attracted wide attention. The addresses were all revised by the speakers before publication.

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RELIGIO THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, MARCH 16, 1895.

NEW SERIES—VOL. 5, NO. 43

Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

THE SOUL: WHAT IS IT?

BY ANNETTE SHERWIN.

The consciousness of the soul or ego is as deeply rooted in our being as consciousness itself. We are, each one of us, firmly convinced that we possess a soul, and a soul that is immortal and in itself divine. Yet when we are confronted with the question, what is the soul, and how do we know we have one we are silent and give no answer.

Let us look at the matter from a psychological standpoint. The self, according to psychologists, consists of two separate yet closely united parts, the I that knows and the me that is known. This me includes everything that I can call mine, my body, clothes, my family, my frame, my reputation. It is made up of three constituents—the material, the social and the spiritual me.

While these can in a way be separated they all blend into one, the me which as I said above, includes all that I can call my own.

But back of this me is something else, the I or ego which is always and uninterruptedly conscious of standing aloof and observing this me, marshalling before it in review all other states of consciousness together or separately, judging them, praising or condemning. I am conscious of I, know the me that is angry, that is not, that is glad, and the I that knows is entirely separate from the me that is experiencing the feeling. This state of consciousness known as the I is a personal identity as far as any thing can be an identity. What is meant by the word identity, in its rigid use, is impossible in material objects as well as in this ego. The identity which the self does have and must have is that of continuity. This ego is a continuous state of consciousness which, though ever changing is ever the same; in short, it knows at one moment all that it knew a moment before.

That this self or ego is ever changing is shown beyond question in the character. We constantly conceive of character—which is the manifestation of self—as undergoing modifications. It develops into a good self on the one hand and into a bad self on the other. It is never conceived of as truly unchanged or truly identical.

The only identity then the self can possess is that of continuity—a type such as plants and animals manifest in their growth—and when we say the self is identical, we mean that all the experiences belong to it in that personal way which we recognize in ourselves. Such a continuity allows for growth—permits responsibility—and is perfectly intelligible.

We have now clearly defined in our minds the ego or self. Is not this self the soul? If not, what is the soul? Is it above, outside of our consciousness,

or in our consciousness? If the former we can know nothing of it—not even of its existence. If it is in our consciousness—and not identical with it, as is the case if we admit that it is the self, or the continuous state of consciousness—then we must know it and be able to understand and explain it. Since both of these hypotheses are impossible, we are driven to accept the fact that the soul is one with the self or ego.

But we have said nothing of the divine element of the soul. We know now this soul and its workings, but is there not something back of all this of which the soul is but a manifestation? Take any phenomenon of science, electricity say. We understand this to a certain degree; know how it acts, what we can do with it; but are we any nearer knowing from whence it came, or why it is as it is—and acts as it does act—than ever before? Is it not still a manifestation only of something higher and unknown to us, just as is the soul of which we have been speaking? Is there not a force, a universal mind in nature and in man alike, manifesting itself in these phenomena? We may call this mind God or by what name we will, it is still there and must be recognized by all. It is recognized by many men of science. It is recognized by Mr. Spencer when he says that the universe implies an infinite and eternal energy from which all things proceed. Then does not the soul contain this mind—divine we call it—the same in kind, different only in degree.

As to the immortality of the soul—there are few people to-day who are unwilling to accept the theory of evolution. If we admit evolution in the material world, can we draw a sharp line and say it is not true in the spiritual as well. Above all, the intellect is not the whole man. Why should we not trust to our intuition as well as to our reason? For what else was it given us? Emerson says: "Perception is not whimsical; not fatal;" and this idea is maintained by many poets. Can we not believe "the truths that never can be proven;" and do not the words, "I have felt" answer our cold reasoning and logic. Is there any man who has not known "in hours of faith that truth to sense and flesh unknown?" and who at times cannot say with Tennyson:

"The man remains,—and whatsoever
He wrought of good or brave
Will mould him through the cycle year
That dawns behind the grave."

FOSTER HALL;
UNIVERSITY OF CHICAGO.

EXPERIENCES IN AUTOMATIC WRITING.

By M. B. T.
[A Lawyer.]

Two or three years since I accidentally discovered that I myself was a medium for automatic writing. I became much interested in the subject, and have had some singular experiences. Many of the communications received by me are open to the objection that they may have originated in my own organism. Two or three of my experiences, however, seemed to leave little doubt as to their supernatural origin, and at the risk of making this communica-

tion too long, I will venture to narrate them in a few words as possible:

On one occasion, when writing a letter to a friend, I suddenly noticed that the mechanical effort of writing the letter was becoming very much lessened. I had never heard of or imagined any previous experience of the kind, and was greatly astonished to note that as I continued to write, the physical labor of writing became less and less, until I realized that my pen was being guided over the paper and inscribing the thoughts I dictated, without the slightest conscious personal effort on my part. Some unseen power seemed to be controlling and guiding my hand and moving the muscles, and relieving me entirely of the strain. The situation was not unpleasant, but very novel, and I at last threw down my pen and burst out laughing. My hand was then controlled automatically, and I was informed that the controlling "power" was my deceased brother.

On another occasion, while in my office and puzzling over a complicated account, in which I imagined an error had occurred, and having my thoughts far enough away from psychic phenomena, I suddenly felt a very peculiar sensation on the top of my head, but on the under side thereof. It was almost precisely as if some one had scratched it quickly three or four times with a nail, or possibly as if some one had applied one of the poles of a battery to the spot. It was so sudden and unexpected, that my mind was entirely drawn away from my work, my hand became controlled, and instantly wrote the words: "There is no mistake," and I learned again that my deceased brother was in communication with me. It subsequently transpired that there was indeed no mistake in the account.

My third experience, and the last which I shall relate, leaves no doubt in my own mind that whatever may be the true source of these communications, they don't have their origin in my own brain, for a fact was narrated of which I was at the time in entire ignorance and was entirely incomprehensible to me, when written, and so remained for five weeks, when it was read and explained to me by the persons for whom the communication mentioned below was intended.

Some three years since a gentlemen residing in this place, whom we will call Mr. H. died. I was acquainted with him but not intimately. Several weeks after his decease, while sitting in my brother's study in Cleveland, Ohio, my hand was controlled by some influence which had great difficulty in making itself known.

Upon the fifth attempt the name of Mr. H. was written in full; then followed the beginning of a message: "Tell Mrs. H. to go over to Keyport and"—here the message became confused and unintelligible. He made repeated attempts to continue but without success. At last the word "money" was written. I then asked Mr. H. what he wished to say about money, and then the controlling influence seemed to become more lucid, and the following was written: "Tell Mrs. H. to write to Mr. M. about that money." Evidently more was intended, and the names of daughters of Mr. H. were mentioned, but the remainder of the message was utterly unintelligible. To me the whole communication was un-

intelligible, and I attached at the time but little importance to it, and it narrowly escaped destruction. I remember thinking when my hand wrote it, that the Mr. H. mentioned must reside at a distance, probably in England, for Mr. H. was an Englishman. I thought no more of the matter until after my return home, some five weeks afterward, when a client of mine happened to call upon me upon business, and after completing the matter in hand, I remembered that he and Mr. H. had been acquainted. I mentioned the fact of having received the communication purporting to come from Mr. H. and proceeded to read it to Mr. M.

Upon reaching that part referring to a Mr. M. it suddenly flashed upon me for the first time, that the gentlemen present might be the Mr. M. mentioned, though such an idea had never before occurred to me, and on seeing the name, I exclaimed, "Here is your name, Charley, possibly you may be the man referred to." He looked very serious, reflected a moment or two, and remarked: "There is something in this." He then informed me that not very long prior to his decease, Mr. H. desiring to borrow me money, had called upon him, (Mr. M.,) and asked him to endorse his note in the bank for that purpose. Mr. M. had done as requested, and Mr. H. obtained the money on the note. At the time of Mr. H.'s decease, that note had not been paid, and Mr. M. was liable to the bank as endorser. This communication was entirely intelligible to Mr. M. and upon showing it to Mrs. H. the same evening, without having mentioned that I had seen Mr. M., she understood it at once, and gave me the same explanation that I had received from Mr. M. This communication can not be explained upon the theory of reflex action of the brain, or any theory charging the communication to the outer or inner consciousness of the writer.

I had never known of any business transactions that ever between Mr. H. and Mr. M. I could not have known the facts and forgotten them, for a very short time had elapsed between the giving of the note, the death of Mr. H. and the receiving of the communication. Here is a fact then of which my own mind had been utterly ignorant at the time it was written, and to me it was utterly intelligible, while to Mrs. H. and Mr. M. its significance was understood at a glance.

RECIPROCITY OF SOUL AND BODY.

By ALICE E. BRACKETT.

This is a world of units—each one distinct in itself and yet interdependent—bound to each other by the laws of attraction and combination—each fulfilling its part in the chain of universality. A unit is a single thing; a complete whole; a rounded out existence and a logical conclusion that there are more units. We know that the air we breathe is a life-giving force; that its constituents furnish the needed elixir of life and the supply is inexhaustible—continually generating itself. This self-sustaining power in nature is the source of all productions and the mirror of all revelation. The reimbursement of life and knowledge is the status quo of universal growth. Fact is established truth, and vice versa. Law is supreme and absolute in the governing of nations and the ruling of kingdoms.

The law-maker is the fountain head of power—one cannot be without the other—one implies the other—and so the higher laws of life have been made and deal with most vital interests. They are the lever which propels the machinery of this vast universe and regulates the movements of its various parts. Spirit that abounds in the universe is correlated with the spirit in man; one is immersed in the other and is in a large measure controlled by the other. The properties of matter and spirit are one and inseparable. There is a difference in the fineness of texture of evolution and the mode of expression.

The universe abounds in parallel cases of representation of spirit and matter. The shell of the ocean is buried deep in its cavern of darkness—the

condition that brought it into being and created the form that it holds. Immersed in its watery bed it sprang into life—for who can say that it has not life? We know that in pharmacy life-giving power has been extracted alike from mineral and vegetable—and life comes only from life.

In the vegetable kingdom life is perpetuated by the giving out of itself to the formation of a new plant, which under proper conditions is perfected; and so do we find it in the animal kingdom, which is a step higher in the scale of evolution. Each kingdom is distinct in itself, yet all governed by the same universal laws which cause them to be interdependent and to so blend one into the other that it is hard to draw the line of demarkation. Physiological differences that enter into the form and construction of the elements that compose the various parts of the united whole in the economy of nature are so slight that it is difficult to trace the boundary line between matter and spirit, between soul and body. The encasement is a very essential part of the vital. The tenant of the clay dwelling is master of the situation by lawful ascending and birthright possession. The adaptation of each to the other is equal in all its parts and strong to hold each other up. As the soul develops, the body grows correspondingly into the requirements made of it by the soul. There must be symmetry in the growth and mutual assimilation to bring about the best results and to make the perfect organism.

The human organism is indeed the most wonderful mechanism that nature has produced in the fulness of time through the process of substitution and regeneration. The climacteric of success in development was achieved when man appeared on the stage of progression, clothed in the human form divine and possessed of the attributes of Deity. God's image is reflected in the human mirror, and the more perfect the mirror the clearer is the likeness produced. The perfect transparency is the negative plate upon which is photographed the soul's transcendent powers. Should there be stains upon the plate, imperfections caused by physical deformities of disease, the soul reflection is marred, and a light that cannot give out its rays because of obstructions soon loses its brilliancy and is quenched in the darkness. One has a clear insight into these things can readily see how dependent is the soul upon the body for its growth and extension, and vice versa. They are correlated parts of a perfect whole. The mutual relationship between the different organs of the body is equivalent to that of soul and body. Let one organ become diseased or weakened and all suffer correspondingly from the inadequateness of the one; and to properly build up the entire physique, each part must be strong to perform its own functions and thus give out the needed force for the promotion of life and health in the complete organism.

To insure success in the coöperation of mind, brain and body, there must be perfect adjustment of each to all; a counter surrender of one to the other and a loyal interchange of feeling or sensation. The results obtained along the line of psychology have only revealed to us what a vast field of research lies yet unexplored (but we will not say unexplorable, for the possibilities of the human mind linked to the divine are unlimited), and its capabilities are unfolding as man has a better understanding of himself and the laws that have brought him into being and control his every step of progress from the cradle of his birth to the ever-widening circle of his resurrection into higher spheres of life ad infinitum.

The crowning work of redemption of the soul from its bondage to earth conditions is consummated when man has mastered himself and is clothed in his right mind, fully equal to the exigencies he has to meet. There are marvelous resources at his command which enable him to grasp the infinite and harness it to his own individuality and thus live in the heart of nature where her inmost secrets are revealed. There is a chain of knowledge reaching down from the soul of all things, of which we now and then catch faint glimpses, enough to convince us that

the reservoir is unfailing in its supply of material, and that we can draw from it according to our own individual resources. The ideal life lived in the body is but a faint semblance of that which is to come in the universal order of sequence, after the flesh has served its purpose in winging the soul towards its newness of life in the spheres beyond the confines of time, as it is reckoned by us.

The earth pilgrimage is the season given to man in which he is to garner lessons of experience that are to fit him for higher abodes of thought and usefulness. To live this life well, growing in every avenue of discipline to the desired end, is the fitting soul preparation for the kingdom to come, and in order to best accomplish the high purpose of earth-life, it is necessary that all the parts of our being should be perfectly attuned to each other, that the vibrations may be harmonious and in accord with the universal symphony of the unison of the spheres. The eternal verities are sure. The heart-throbs of the universe are mighty conclusions of the sweep of law, beneficent and kind, yet stern and unyielding in its inflexible course of justice and retribution. The mysterious order of nature is wrought out by an unswerving purpose of diligent requital.

The steps in the progress of civilization have been marked by a Divinity that has shaped the end from the beginning in the destiny of the race. The upward spiral climbing of the evolutionary movement as it has been traced out to the scientific mind is the basic process upon which all growth of higher attainments must be built and substantiated. The human mind is a vast storehouse of knowledge, of which there is an ever accumulating fund, the quality of which is determined by the caliber of the brain, which is influenced largely by the physical environment with which it has to deal and through which it has to filter. As the mind grows and the spiritual blossoms out into beauty and symmetry of proportion, the physical must of necessity clothe itself in the garb of purity, in order to subserve the higher mandates of the soul. Good is supreme and will ever rule all lower forms of manifestations of the Universal Spirit. Undeveloped good is called evil and this covers a multitude of sins. As viewed from different standpoints things are gauged as right or wrong, and the severity of judgment is accordingly. We know that in the universal arrangement of nature's design there are manifold parts and contrivances which in themselves seem insignificant and unworthy; but each fits into the general plan and helps to complete the perfect working of the whole. One individual life must not be contemplated alone, as it stands by itself. The conditions that brought it into being must be considered as well as the environment after it has entered this sphere, and the existing circumstances that have controlled its progress. What in one is a seeming evil, is simply the stage of development he has reached in the evolutionary process—and that which works out the plan of redemption from the lower to the higher cannot be called bad. Gold, to be useful, must be tried in a fiery furnace. So man, to reach the plane where he is master of the situation, must needs pass through successive stages of refining processes, suited to the case in hand, until he comes out of the crucible a gem of rarest lustre that will reflect the image Divine. The purification of the soul while yet in the body can be accomplished to a high degree by the continued determination and repeated effort to overcome the lower propensities of the flesh. In this way hereditary tendencies can be eliminated and cramped environment be held in abeyance to higher laws of spirit which assert their supremacy and reveal themselves to man as he grows into more spiritual conditions where he can draw from the Infinite Source of All-Truth and All-Knowledge, wherein lies the secret of universal dominion. The silent flowing of the river to meet its destination in the ocean which once gave it birth, symbolizes the out-reaching of the spirit to the Ocean of Life, whence cometh all life, and whither all life is tending in its sweep towards the Invisible and Immortal.

A REMARKABLE SOMNAMBULIST AND CLAIRVOYANT.

BY A PHYSICIAN.

The editor's decision, as announced in *THE JOURNAL* December 15, 1894, to make well attested spiritual and psychical experiences a more prominent feature than heretofore, encourages me to send you the following statement of facts from a reliable source.

The *Medical Century* of September the 1st of last year contains, under the title "A Psychological Study," an interesting and valuable contribution to psychology by N. O. Pennoyer, M. D., Physician and Surgeon to Kenosha Sanitarium. As the whole article would cover more than a page of *THE JOURNAL*, I condense it very much, and I also take the liberty of re-arranging its material so as to bring each fact, when possible, under its proper class.

Some twenty-four years ago, there came to the institution, then in charge of Dr. Pennoyer, and of which the present Kenosha Sanitarium is an outgrowth, a patient, Mrs. X., thirty-five years of age. Born of an overworked mother whose body and mind had been strained to the utmost for months, she was an unusually restless, nervous, sleepless child. When but a few years old, somnambulism to a very marked degree developed, which, later, exhibited trance-like states, in which the young girl, being unusually precocious and bright, would, in her sleep, preach sermons, selecting her text from the Bible and expounding therefrom to the wonder of the family and neighbors who came to hear such extraordinary wisdom and learning by one so young.

Having passed puberty, a train of hysterical symptoms developed, there being at times spasms and again contractions of the extremities which remained for months. During all the previous and subsequent years, and during her stay in the sanitarium, she continued to pass at times into the somnambulant state; and whenever it was possible for her to use her hands, it was unsafe to leave articles of clothing or pieces of cloth within her reach, as they were liable to be "worked up" by her, in a somnambulant state at night, into garments not intended or suited for future use in the family. According to Dr. Pennoyer's observations, her somnambulant state seemed to differ but little from her normal state, except that in the former her mind seemed to be more active, and she was more sensitive to light, usually requiring the lamp to be turned down a little, and when left to herself would cast about for some thing to do. Occasionally she would write, or, if able, would go out upon the veranda, but, if not able to leave her bed would attempt some sewing. Indeed, when in this state, sewing seemed to be her particular vanity, and she would rip up articles of clothing, like a nightdress, cut it down to other proportions and make it over.

Once, says the Doctor, while she was somnambulant and working on a garment, she desired a few yards of trimming or edging to complete it. About this time, however, she became piqued or manifested some antipathy for me, for some fancied reason, and expressed a desire to see in my place another physician who lived in the town and whose name she had heard. I withdrew, telling her before I went that I would send him to her. In the course of half an hour I returned, tapped on the door, entered and introduced myself as Dr. A., when she appeared glad to see me. As Dr. A., I became interested in her work, and she commissioned me to buy the trimming desired. As Dr. A., I returned night after night, having no trouble to quiet her, nor did she question my new cognomen. The light was well shaded, but her powers of observation and reasoning in this state were not up to normal. Once she remarked that I looked very much like Dr. Pennoyer, when I told her truthfully that I was often taken for him.

During a part of the time that she was at the Sanitarium, her lapses into the somnambulant state were periodic, beginning every Sunday night and ending Monday night, she attending during all such times

to what would have been the routine duties of her normal state, and doing all ordinary things in an apparently regular order; but, when waking to her normal state, she would ask the nurse to attend to matters pertaining to the day before which she had no recollection of having executed or ordered to be executed while in the somnambulant state. She was in her normal state totally oblivious to all her actions in the somnambulant state. Her relations to time in the latter state stopped as completely as if she were suffering concussion or compression of the brain. Nevertheless, while there was this total loss of memory, and not even the consciousness of a dream, there was not any rest of the nervous system which comes from sleep. There could have been no greater exhaustion had she been forcibly kept awake for a corresponding time.

This patient was very susceptible to "animal magnetism," and could be readily rendered clairvoyant; also, when in the somnambulant state she could be easily passed into a state of clairvoyance; and indeed, for a time, this was the only way in which she could be brought from the somnambulant to the normal condition. The following very satisfactory illustrations of her clairvoyance are given by the Doctor:

In a room remote from our patient was a young lady who was suffering from sciatica, which had persisted since a fall from a carriage some years before. Being thrown quite violently she had struck upon the thigh, which was afterwards affected. This pain was so severe and intractable that the opium habit was induced, the thigh showing marks of a succession of hypodermic medication. The case had been under the care of my preceptor the year before, having been somewhat improved by the hygienic and hydropathic treatment then employed. Returning home she soon relapsed into the old condition, her sufferings being worse if anything than before. Besides the sciatica she had attacks of gastralgia as severe as any I have ever witnessed. In one of the earlier trance states of my clairvoyant patient I asked an opinion of this case of sciatica. To my surprise she told me that the cause of the sciatica was a retroverted uterus. An examination revealed the correctness of the diagnosis.

During these days there also came into my hands from those of an old school practitioner an old lady somewhat decrepit with rheumatism, who injured an ankle sometime before. Previous to my being called to the case a splint had been taken off the injured member, the case having been treated for fracture of the fibula. Her foot was displaced outwardly so much as to prevent the patient putting any weight on that extremity. In these days of conservative Homeopathic surgery I suggested a brace for the deformity, and taking some measurements, forwarded them to an instrument maker, with an order to make the support. When the brace arrived I discovered that a serious mistake had been made, the instrument being adapted to the opposite deformity of the foot. While waiting for the correction of the error by the instrument maker, at one of the sittings with my clairvoyant, I asked for light on the case. To my surprise she very decidedly told me that the present deformity was not caused by a fracture but by a contracture of the ligaments resulting from rheumatism; and, briefly stated, when at last the brace came, the deformity had disappeared, and the old lady could walk fairly well.

Now for the conditions: The clairvoyant was confined to her room and bed. She never saw either of the cases and had no way of communicating in any manner with them. Neither did she read my mind for the conclusions arrived at were diametrically opposed to my line of thought in both cases.

The three states of mind of this patient were distinct. There was first the normal in which she lived; the somnambulant, of which she was never conscious, the memory of this latter never dawning upon her natural self; the clairvoyant, in which she knew all pertaining to both the other states, besides superadded a gift of the "All knowledge," the limits

of which in this case, says the doctor, I shall never know. The relation of these three states to each other is well illustrated by the following part of the doctor's report.

At one period a somnambulant condition of extraordinary degree was manifested. I noticed that the patient was sensibly annoyed at the absence of certain toilet articles or dress which she was accustomed to use. I learned that her trunk was locked and the key could not be found, so that days passed with the patient thus inconvenienced. In her waking state she was unable to give any information about it, and in the somnambulant state she utterly refused to tell me where the key was and to my appeals she said that the trunk was locked purposely so that I could not get at her possessions. Later, with a little tact, I questioned her, threw her into the clairvoyant state, secured the key and unraveled the snarl her eccentricities had occasioned.

She explained her clairvoyance in the usual way by saying that opaque bodies were transparent to her, that she could see, for instance, the contents of the stomach as well as if the walls were made of glass; moreover, acts of the individual and conditions leading up to certain observations were plainly arrayed before her mental vision. This was a source of annoyance to her where, as some times happened, she was clairvoyant in her normal state; as for example when the fat boy who brought wood to her room had, as she plainly saw, stored away in his capacious maw the whole of a stolen pie in addition to the ample dinner already devoured.

Dr. Pennoyer's observation and study of this patient extended over a period of several years, she some times being with him for a few weeks or a few months and once for nearly a year, and in concluding his valuable report he says that he learned from the study and management of the case how essential it is not only to keep perfect self control at all times, but how important it is when assuming the care of highly wrought, delicate, nervous organizations always to go to them in an unperturbed state of mind. More is needed than the semblance of composure. Back of a quiet manner there must be an unruffled spirit; a calm undercurrent of good temper and a living spring of hope. "As in water face answereth to face, so the heart of man to man."

A EXPERIENCE WITH A MEDIUM.

BY SETH WARNER.

On the 11th day of September, 1885, while residing at Haywards, Cal., some twenty miles from San Francisco, I received a telegram from a sister in Lynn, Mass., that my next older brother had just passed away. As business called me the next day to San Francisco, I took the opportunity to visit the medium, Mrs. R., 35 Sixth street.

I found her to be a lady of prepossessing appearance and of quiet and ladylike demeanor. I had carried with me from my home a folding slate, in order to secure myself from being tricked with any "prepared" slate. The result shows how needless was the precaution. I asked Mrs. R. if she could use the slate brought by me, and she answered "certainly," and that she rarely used her own. On taking the slate from the wrapper, however, she said it was objectionable, as from the peculiar manner in which it was joined together, the light was admitted into the inner surfaces. She directed me to step across the street and buy a pair of slates, which I did. She took them and dusted them with her handkerchief and passed them over to me. Previous to this, however, and before we entered the seance room, she directed me to write on slips of paper such communications as I desired to make to three or four friends in the spirit world. I prepared three notes, which will appear further on. They were written while she was out of the room and were folded twice by myself. The seance room was the "hall room," directly over the front door with a window opening on Sixth street. The room was six or seven feet square, and the only furniture a narrow library table, about two feet by four, and two chairs. Mrs.

R. seated herself at one side of this table and I did the same on the other side. She directed me to break off a few bits of pencil from one she passed to me and one of the small particles was placed upon the surface of one of the slates. I was then told to place the other slate over it and grasp them by the frame on each side, and resting my arms upon the table to hold them about an inch above it. Mrs. R. sat opposite and a little removed from it, and at no time did she touch the slates while the writing was going on. And I might say here, that the only time the slates were out of my immediate and sole possession, was when she dusted them, and when, after a communication was written, she assisted me in reading them, as some of them were indistinct. Never for a single instant were the slates out of my sight. To return: Shortly after I took them in my hand, she asked me if I heard the writing. I could not. She assured me that it was certainly going on, and soon directed me to open the slates, which I did. On the under one was a message easily read by myself. The purport of it as nearly as I can recollect (it was not copied) was, that they were getting ready to write, and ended with the words "be patient." I should have stated before that when I took the slates and held them as described, over the table, she took the folded notes, folded them twice more, and placed them on the slates. The message above, Mrs. R. said, was in the handwriting of her control. The first message was then erased, and the two slates held as before with the notes on the upper outside surface. Writing soon commenced again, and although she could hear it easily, I could not, owing to the constant noise in the street. At last, I laid my ear on the slate, when I distinctly heard the writing going on. This mere fact of hearing the writing, however, while interesting, is of no special account in my estimation. After a lapse of three or four minutes, I was directed to open the slates, and the message No. 1 appeared in answer to note 1. The writing in this is not very plain and I needed Mrs. R.'s assistance in reading it.

In like manner messages No.'s 2 and 3 were received. After receiving the three, Mrs. R. thought we had better try again. This time, the taps, to signify that the message was completed, came very quickly, and as the slates were opened, message No. 4 appeared in the bold and clear handwriting of the control. Messages No.'s 1 and 2 are in similar handwriting, while No. 3 is different from any of the others.

During the writing a constant conversation was going on between the medium and the sitter, interrupted at times by the medium suddenly calling a name. In this way came "Eliza." I could recall no one of that name except a cousin who had passed away many years since. Then came "Norah." Was this "Elnorah," a very dear friend of the family many years in the spirit world? Then came "Joseph" and soon after "Palmer" and in a moment "Theo." It was not necessary to inquire who these last were. Thus ended my first (and I need scarcely say most satisfactory) experience with "independent slate writing," for although the answer to Note No. 3 is not complete, yet as a whole the sitting was as convincing as any one could reasonably demand.

The day previous, 3,000 miles away, there passed away a dearly beloved brother, and we were assured he was met by the loved ones "across the river." How could Mrs. R. know anything of his death, and even if she did, how did she write that message? Mark again the answer in No. 2. Where I write the initial of a name only, in the answer the whole name is given. Then I am addressed in No.'s 2 and 3 by the proper term of relationship, of which no hint is given in the notes.

I have related my experience with some minuteness, not that I consider it by any means a singular one, for it can be paralleled in the experience of thousands, and phenomena much more wonderful are being obtained by patient and honest inquirers all over the civilized world.

NOTE NO. 1.

Dear Mother: Please give some test that you are near me and some fact of recent occurrence that will prove the truth of spirit life. Has any one come recently? If so, who?

ANSWER.

My Dear Son: We are so glad you have come, for we want you to see this phase which is the most unaccountable of the phases of spirit power. My dear son, we not only live, but can return and advise those we love and leave behind, and what is more natural than that we should, for our love for you is all more intensified after passing away. We who love one another and are harmonious are often together. Some day we are in hopes to be able to tell you all about our home here. We all met your brother who passed away so far from you—ath.

Your Affectionate Mother.

Note.—The last word or two are written close to the frame of the slate at the bottom and are indistinct, except the letters above.

NOTE NO. 2.

Theo. D. Palmer: Are you present? If so, please give me some test that I may know you. Send any word to N. you like.

ANSWER.

Dear Father: Thanks for calling for me. We cannot write, for we do not know the force that propels the pencil, so have to have an amanuensis. Tell Nellie although I was taken from her I will do all I can for her to make her life happy and prosperous. Thanks for all of your kindness. Love to all.

Theo. D. Palmer.

NOTE NO. 3.

Dear Joe: Let me hear hear from you in some way that I may know you. Name the members of your family and the time of your passing away.

ANSWER.

Dear Brother: I will make all of this perfectly clear to you. You will be convinced to your entire satisfaction and through your own family. Love to all I am interested in.

Joe.

NOTE NO. 4.

(By control.) No more to-day.

SOUL AFFINITY.

By CARL BURELL.

"I shall be satisfied when I awake in thy likeness." The likeness of the Infinite must be perfection and completeness; this was certainly the idea of Jesus as shown by the term "teleioli" which he used in the remarkable passage: "Be ye also perfect as your Father in heaven is perfect."

Size, form, and the various other attributes which we assign to a being are merely relative; perfection is a fixed standard; an atom may be a sun; and I believe that a human being—a soul—may be as complete and perfect in itself as is the Infinite. But that the soul of man in its usual terrestrial condition is very incomplete, at least as far as satisfaction is concerned, is self evident to any student of human nature. That it is the soul—the psychic part of man—rather than the animal part that is the basis of this discontent and longing seems evident from the fact that all material possessions and all physical gratifications fail to give the desired satisfaction.

The soul of man seems to be ever longing and seeking for some desideratum that should be obtainable here and now. What is it? How is it to be obtained? Why do so few ever obtain it?

Any student of physiology and zoology knows the almost infinite power and importance of physical affinity in the workings of the great law of evolutionary progress. But this law gives us only physical and certain forms of mental advancement and always tends to conformity of type rather than the specialization to which we owe the rare examples of genius and great psychical ability.

It is also very significant that the seemingly most desirable cases of physical affinity produce only a limited degree of happiness, and the desired complete happiness—satisfaction—is still afar off; while on the other hand there are examples of where a very commonplace and even inferior companion, from both physical and mental standpoints, affords greatest pleasure and help to a superior person and thus enables him to do and be what he certainly never could have been without other help and sympathy. This certainly indicates the presence of some affinity existing on a higher plane than the physical.

I believe that every soul should realize its own incompleteness and that it should sometimes find another soul that would make it complete and be made complete by it. Why we see so few cases is from this very simple and sad fact that the animal and not the soul predominates in the lives of so many human beings. They are so engaged in trying to gratify their mere animal desires that they never realize that they have a soul that could want anything.

But to the few in whom the soul does predominate there must come this experience in some form: A longing, a reaching out for something that seems near, only it is just out of reach, till all at once we realize that we have found it and we desire nothing more so long as it continues. The duration of its continuance depends upon both parties between which the affinity exists; one condition only is needful, that each be true to itself—true to its own soul-longing. If either party proves false to itself and lets the animal rather than the soul predominate then the affinity is weakened and perhaps destroyed.

The most distinguishing difference between soul affinity and physical affinity is that the former is purely, truly, wholly altruistic, while the latter is very egotistic. The great prime motive for consummation of physical affinity is the several conveniences, pleasures and benefits that each one is to derive from it for himself or herself respectively. Very few would care for or even consent to a union that would afford himself or herself little or no pleasure, however much it might afford the other. Soul affinity is very different; each thinks only of the good and pleasure of the other; either would take hell for a choice instantly if it would give heaven to the other; each forgets itself wholly in caring for the other's pleasure and is happy only as the other is happy. Understand, I don't mean any silly, sickly sentiment that is merely the fungus growth on the decaying ideas that were too great for weak minds to assimilate. I mean the self-devotion that comes—and can come only—when one meets another being whose sympathy and help enables him to do and to be what he could never do or be without her. This is more; this is higher and better than mere physical affinity ever could be of itself.

When two beings meet thus and each realizes its power to make complete the life of the other, and each assumes the responsibility thus involved and is true to itself, then may each be perfect, complete, satisfied, as they find themselves awakened in the likeness of the All-Perfect Infinite.

SOULS IN THE OTHER LIFE.

Says Swedenborg: "Souls in the other life seem, indeed, to themselves to have lost the memory of particulars, or the corporeal memory, in which merely material ideas were, because they are unable to excite anything from that memory, while yet the full faculty of perceiving and speaking remains as in the life of the body. But this is owing to the fact that the Lord has so ordained that the soul shall not be able to draw forth anything from that memory, as then it would excite the same things that it did in the former life, and would live in like manner, and so could not be perfected. Still that memory

*Souls here spoken of as other than spirits call for the explanatory note in Vol. I., page 3, of Swedenborg's "Spiritual Diary." "The difference to be observed is that souls are those who are recently deceased and who are not yet inaugurated into spiritual societies; whereas spirits are inaugurated."

remains; not, however, as active, but as passive, and it can be excited, for whatever men may have done, seen, or heard in their lifetime, when they are spoken to of them with a like idea then they at once recognize them, and know that they have said, seen, or heard such things, which has been evinced to me by such abundant proofs that I could, in confirmation, fill many pages with them. As such then is the state of the case, it appears that spirits retain all their memory of particulars, so that they lose nothing, only that for the causes above mentioned they cannot draw anything from it, as they are now led onward into their interior life, and thus no longer act from externals. Souls* are not at all aware but that they speak from their own memory, and do, in fact, sometimes thus speak, as I have heard; but then it is from the interior memory through which the things in their corporeal memory are excited. They confessed, however, that they had lost the memory of particular or material things, at which they were indignant. It was only given them to remember those things which they could excite from my memory. Spirits also do the same, and thus speak in a manner suitable to their own life, the life which they have contracted from the life in the body, for they can excite nothing else."—Spiritual Diary, 1662.

QUESTIONS FOR MATERIALISTS.

According to materialism life is the product of the organization of matter. Atoms are supposed to be hard, variously shaped and indivisible particles, without purpose or design without consciousness, without sentience, without i. e. Their activity consists, it is alleged, in change of space relations. Two or more atoms combine and produce a molecule; molecules combine and produce elements like oxygen, gold and iron; elements unite and produce compound substances like water, salt and rock. Is it conceivable that these atoms by any number of motions of variety or relations can give rise to feeling and thought? Remember that feeling and thought are not merely motions, are not simply objective changes, are not indeed anything external to the individual who experiences the conscious states, but on the contrary, are subjective experiences, are what enables somebody or something to say, "I feel, I think, I am conscious that I exist; I am conscious also that other beings exist, that there is a realm of being outside of myself." Is it possible for the atoms, by any possible combinations, to give rise to consciousness, between which and mere motions of matter there is nothing in common? How can motion be converted into thought? How can change of material particles as to nearness to, or distance from one another, be converted into knowledge or perception of these changes? One kind of molecular motion can be replaced by another kind of molecular motion, as when the motion known as heat is replaced by the motion known as electricity; but how can these changes in the motion of material particles generate a new quality, namely, awareness that these changes are taking place?

What has materialism to say as to the passage from molecular physics to consciousness? Is there any such passage? Is such passage conceivable? Is such passage provable? Is such passage possible?

If material motion is not convertible into mental action, materialism as a philosophy, has no valid basis. If such conversion is a fact of science or is susceptible of any kind of proof, or is conceivable even as an hypothesis, why do not materialists attempt to show this either by a priori or by a posteriori reasoning? The fact is the leading doctrine of materialism is a mere dogma no more provable, no more conceivable than the doctrine of the creation of something out of nothing.

If consciousness cannot be produced by the motions of atoms then it must have some basis deeper than atomic or molecular motion, some basis of which probably material motion is but a phenomenal manifestation. What is the basis? What other basis than a psychical one can account for psychical

phenomena? Feeling is a primary fact of personal existence. If feeling cannot result from the motion of particles that have no feeling, no life, then feeling must have some other than a material basis, and that basis must be in some way psychical. In other words consciousness, feeling, emotion, thought, intellect, must belong to an order to which the motion of matter is but secondary. The ultimate cause must be above and superior to matter. The relation of brain and thought must be concomitant and not casual. The brain does not think, but serves as an instrument by which the psychical or spiritual being manifests itself under the limitations of sense perception and material environment.

Independently of any special manifestations of spirit existence; it is evident that matter is but a manifestation, under the limitations of the organs of sense, of a deeper reality which is clearly identifiable with mind. Spiritualism is therefore justified, apart from merely special manifestations, on strictly scientific and philosophical grounds.

EXTRACTS FROM LETTERS.

An earnest and devout student of things spiritual writes me: "I have been a thoroughly 'Orthodox' Methodist for over twenty years until about a year ago. What little I knew of Spiritualism only led me to disbelieve, as it was spiritism of a low order. I was strongly prejudiced against all things pertaining to so-called Spiritualism as inimical to religion and to truth. I believe my heart was pure and that enabled me to accept the spirit, or in Bible words, to 'see God.' In July last a friend handed me a book asking me to read it, saying that 'he could not understand it and did not suppose I could.' I took it. It was 'Son of Man,' by Mrs. C. R. Lang. Now I am no scientist and so could not say that her reasoning was faultless; but the idea that the spirit within us is a part of the great Spirit, that the Father and I were one even as God and Jesus were one; that as Jesus reached spiritual perfection not by a divine conception, but by a process of evolution, that I could attain this same knowledge of oneness with God as he had, was to me a stupendous thought. At night as I lay thinking the matter out I began to see that it was true. I said to myself that I would give everything to know, then I said, 'I do give all my old ideas to the wind. I want the truth above all things. It is true. The spirit within me is the spirit of God.' Now, no language can express what came to me. All I can say is that I was 'filled' with 'all the fullness of God,' with 'love divine,' 'peace like a river,' and 'joy unspeakable and full of glory.' For days I was in heaven. Then came to me passage after passage of scripture which I never before had understood.

Once in the night suddenly came a revelation, I call it. Something said to my soul, 'This is the second coming of Christ.' The opening of the 'new dispensation' to you. Another time came this, 'Your body is the temple of God. All this time there has been within your soul a holy place, and God has been there waiting for recognition, lo, these many years. Blessed are the pure in heart for they shall see God.'

Now another phase. My thoughts began to express themselves in verse. I had never before written a line of poetry in my life. I have now written several poems. I do not call it automatic writing, but I know I never could have written it in my normal state and before this spiritual opening of my soul. I have tried many times to 'compose' a poem, but this time I did not try. It 'composed' itself. I cannot explain it. I only know that all that I have written is true.

I call it a 'birth' into the 'spiritual kingdom' on earth. Not for one moment has this consciousness of an abiding presence left me for nearly nine months. I have several times before 'experienced religion' but it never lasted above a few hours. I would advise all who wish to enter this higher life to do as I did. Say to themselves 'I am divine as Jesus was, I and the Father are one.' I would not for a moment have you believe that I think I have reached

the perfection of life and character that Jesus did, nay, verily, I am but as a new-born babe. He had attained the fulness of perfect manhood. But I hope to go on developing this life, until I too attain perfection of character, a sinless life. My family and some of my orthodox friends are very much opposed to any expression of my experience, so for their sakes I would not wish to identify myself publicly with Spiritualism. But while I do not wish to displease or antagonize any of these so dear to me I could no more go back to the old orthodox ideas than "well, it would be like one returning to 'wallowing in the mire' after initiation into the beauty of cleanliness. My experience has created a new world for me. Yet I do not call myself a Spiritualist, although your higher ideas of Spiritualism commend themselves to me. I like THE JOURNAL because it is so impartial."

A gentleman who was for a number of years an occasional contributor to the Free Religious Index, an earnest seeker after truth and an advocate of higher moral living, wrote me some time after the publication of "Psychic Experiences" as follows: "Do you remember me after the lapse of ten years or more? In the good old days of The Index régime we used to exchange greetings occasionally and I enjoyed the friendship of yourself and husband very much. I have been much interested in your psychic experience as given in The Arena and I want you to tell me what you think of the matter by this time. I have had a little experience myself with spiritualistic manifestations, or whatever these wonderful facts may be, for I am utterly unable to account for what I see and hear. I have now a deeper interest in the unseen world than when you knew of me years ago. Last summer I lost my dear mother, the first of our family to depart. Our philosophy does not enlighten us much about the life of man. I would like to believe that the spiritual philosophy is true, but there is so much fraud practiced in the name of Spiritualism I am always suspicious of it. I have unfortunately known some of the worst men and women who claimed an intimate acquaintance with the other world. In my view the mediumistic impostor is the basest scoundrel in the reform business, and that is a most serious charge, as you know. I cannot understand how people would use this power (supposing it to be real) for gain. When I see persons going around the country and advertising to give séances I doubt the claims of the wonder workers. I want, however, to know the truth, if it be possible. I need more faith in the good in the universe. Life seems so hard at times! The world is not the sort of place our little egotistic feelings would have it to be. Please tell me what you think. Nothing that I have ever read on the subject impressed me so much as your and Mr. U.'s articles in The Arena."

The friend who thus writes, in decrying those fraudulent impostors who pretend to mediumistic power and who do so much to throw doubt on the truth of spiritual life, does not sufficiently take into consideration the well known fact that every faith and every philosophy which have their foundations on sure basic truths have ever had their following Judases willing and eager to betray the cause they pretend to advocate for thirty pieces—more or less—of silver; and Spiritualism cannot hope to escape any more than any of the faiths which have preceded it, the multitude who expectantly gather in wait for the distribution of the "loaves and fishes;" the multitude whose earthly greed makes them oblivious and deaf to the precious words of wisdom and glorious spiritual truths uttered by the inspired Teacher. And in common with many others this correspondent does not, however, take into consideration that there is a great demand for the services of those Sensitives who are mediums by, those who wish to investigate Spiritualism; a demand which if acceded to would occupy the greater part of the time and strength of those so gifted, in which cases common sense and justice would require that they should be remunerated for such outlay, since in this world in order to live at all one must have the

wherewithal to procure food, shelter, clothing and other necessities.

S. A. U.

AUTOMATIC COMMUNICATIONS.

Q.—“Can we get answers to questions from any unseen friends to-night?”

A.—“Sharers with you in spirit are now here, C. W.” This name written in full, was that of one who wrote indefinitely soon after his transition some months before.

Q.—“If this is C. W. will he tell us whether he has gained spiritually since his earlier communications?”

A.—“Bonds of spirit grow stronger as we grow spiritually.”

Q.—“Will C. W. tell us whether from his point of view there is any real efficacy in prayer?”

A.—“Shall not ‘a soul’s sincere desire’ arouse in discarnate and free spirits effort to make that pure desire a reality? What good can come from aspirations on mortal planes, save through the efforts to make those aspirations realized on spiritual planes by the will of freed spirits.”

Q.—“What are the essential spiritual conditions of true answer to prayer?”

A.—“Show thou why prayer is ever answered save through love for assertive mortal minds who are so spiritual in thought and longing as to force our sympathetic souls into helpful converse with them.”

Q.—“Then our active material life is not favorable to spiritual help?”

A.—“Spiritual life has not gained any help from material sources save in the way of ephemeral conditions by reason of the sphere which is desirous to communicate.”

Q.—“Do spiritual beings live like us in space of three dimensions?”

A.—“Space of dimensions pertains to matter, and beings outside of matter’s limitations cannot answer your pertinent questions with clear cut meaning to those on your plane of three dimensions. Oh, shall you not sometimes wonder at your own blinded perceptions when your eyes are opened?”

Q.—“Will you then indicate what trend of thought will be of most use to us until larger knowledge is possible?”

A.—“Ye should both essay to put into practice the modicum of spiritual teaching we are able to impart.”

Q.—“Won’t you state specifically what that modicum is?”

A.—“Patience with the limitations of less favored pupils—spiritual aspiration individually, humility because of these soul communications, and knowledge of the power of Love.”

Q.—“What is one of the leading requisites in the study of spiritual things?”

A.—“Spiritual teachers and thinkers must see clearly the struggle between the bondage of Materialism and the freedom of Spirit.”

Q.—“Will you state briefly the distinction between the bondage of Materialism and the freedom of Spirit?”

A.—“Spiritual life is freedom from material bonds.”

Q.—“But living in material environments as we do, how can we escape material bondage while in this form?”

A.—“Thou shalt presently know that Sense bonds are not superior to spirit even when in the flesh.”

Q.—“How shall we know this?”

A.—“To you shall be given evidence—curiously, and through yourselves.” No further questions on this subject were answered. The following lines were given in request for a good-night word of counsel:

“Share with those in darkness held
The truths of spirit, which shall weld
With thine the power to lift the low
Up to the spirit planes we show

To thee whose love for us is shown
With earnest proof—and you alone
Must understand, and true translate
To those who share our spirit state

Of higher powers and larger love
With which we spirits mortals move;
By which we show to those of sense
That spirit power is no pretence.

S. A. U.

DREAMS.

A writer in one of the magazines claims that dreaming is normal mental activity in the profoundest sleep. We on the contrary have been accustomed to regard dreaming as the activity of mind in incomplete sleep which sometimes leaves distinct traces in the waking consciousness, at other times indistinct traces or none at all. Certain it is that although dreams are often but “a medley of disjointed things,” they sometimes show evidence of intellectual capacity which surprises the waking self. Coleridge wrote from memory one of his poems which he had composed in sleep. We have the testimony of mathematicians who while asleep dreamed the correct solution of problems that had baffled them while awake, and of authors who in dreams were directed to authorities which they had vainly sought to find when regularly engaged in their work. Dr. Gregory states that ideas and phraseology occurred to him in dreams which were so apt that he made use of them in giving lectures before his college classes. The dreamer often sees beautiful pictures, hears melodious strains of music, and feels the presence of departed or distant friends, as strongly and as vividly as though the external organs were in active exercise. Taste and smell are in like manner excited in sleep.

These facts show that the activity of the organs of sense is not necessary to excite those impressions which were originally received through the senses, showing too that what is perceived is not the external object, but the effect which the object has produced upon the mind, a symbolical representation in consciousness, mental in its nature, of the externality. And thus when the avenues of the body are closed the impressions may be as vivid as when the senses are alive to the outward world. What is more wonderful, the imagination may, during this time, indulge in flights of fancy, the reasoning powers may be exerted in solving the most abstruse problems, or memory may be exercised in recalling from the dim past some long-forgotten incident.

Does not the mind have during sleep, clairvoyant powers by which it can sometimes know of what is occurring at a distance? The testimony of thousands can be cited in support of this claim, and the most careful investigators of psychical science assert it is a fact. And does not the mind, in dreams, sometimes get glimpses of coming events? That it does philosophers and poets, as well as the “common people,” have long believed.

COMMUNION OF MIND WITH MIND.

In the depths of human consciousness are powers and potentialities of which people generally take no note. They are manifested in a way to attract attention only rarely, because perhaps such manifestation requires peculiar conditions that rarely exist. Thus thought-transference with such clearness and distinctness as are necessary to verify it, according to the methods of objective science, although an established fact, cannot be experimentally proven at any time, with any persons selected for subjects, or under any and all circumstances. The conditions must be such as to admit of the exercise of a power which perhaps all men and women possess potentially, but with nearly all of whom it remains in a latent or undeveloped condition through life, only here and there, now and then, flashing into the common consciousness.

There is a communion of mind with mind, in which probably all who associate with one another, par-

ticipate, however unconsciously. The limits of the senses, of sensory impressions, are not the limits of the influence which is received and imparted by those associated for a common purpose. The lives of men mingle more freely, and the influence of unexpressed thought and feeling is more far-reaching and penetrating than the materialistic philosophers admit. The minds of all belong to a common realm, and it is not known by what mysterious mental telegraphy souls, even with such limitations as material bodies impose, come in communication through their sub-conscious nature.

As a writer says: “The moral phenomena of unconscious influence are not the least important of human experiences, and certainly are among the most real. Life overflows into life, and the bounds of human personality seem to be transcended in a way too subtle for us to trace. Have we not in the facts of thought-transference some faint outlining of the way in which this takes place? The thoughts within us which are really vigorous, and closely associated with our volitional activity overflow to others either for good or for evil—either to lift them up or to drag them down. If we come in a lifeless and unfinished way, we absorb the best from others and drag down the level of the spiritual temperature. If we come with warmth and life in our hearts, all our brethren are sharers in the gift of God through us. There lies our responsibility—to come, and to come full of the good thought and aspirations which will flow from hearts until the fire burns in all.”

Man is a social being; he has advanced under social conditions, and there is in the mental and moral life profounder reasons for association as a means of education, and of moral and spiritual growth, than there is for men’s uniting for merely material ends.

MAZZINI ON DEATH.

In some letters written by Mazzini, the Italian patriot, to members of an English family with whom he was very intimate—occur these expressions of his thought in regard to death and a future life, the death of a member of the family being the occasion: “Remember, for God’s sake, that there is no such thing as death for all that is best in us; that what people call death is only a transformation and step onward in life. Love is a voucher for immortality. We would not scatter a single flower on a tomb if there was not an instinct in the soul teaching us that love pleases the cherished one who is buried beneath, and depend upon me there is more truth discovered by these flashes of the virgin soul than by all the dim, painfully elaborated lanterns of analysis and reasoning knowledge.”

And again: “Let you all feel, as I shall, her presence more than ever. Let you all believe—as you believe in my undying affection—that death is the cradle of a new, purer and happier life. It is so. God knows I would not give at such a moment a mere poetical instinct as a consolation. I know it is so. Every departure of loved beings has made me feel so more and more. Your mother is living, loving, wanting love; longing for your rising (sometime) calmly and trustfully to her, and rewarded for the love she had, for the truth she did and wished to do, with some more power to help you on, to influence you with holy, virtuous thoughts.”

He that shuts love out in turn shall be
Shut out from love, and on her threshold lie
Howling in outer darkness.

—Tennyson.

UNITY, agreement, is always silent, soft-voiced. It is only discord that loudly proclaims itself.—Carlyle.

ONE does not see his thought distinctly till it is reflected in the image of another’s.—A. Bronson Alcott.



RELIGIOUS VERSES.

BY ALEX. McLEOD.

Had I but served my fellow men
With head or hand, with tongue or pen,
Bettered the world some way, ah then,
I'd be content to die.

Had I pursued no selfish ends,
For every wrong, made full amends,
Were leaving none but grateful friends
I'd be content to die.

Had I considered gold as dross,
Shed all my tears for others loss;
Had helped to bear my brother's cross,
I'd be content to die.

Had I redressed the poor man's wrong,
Humbled the haughty, curbed the strong;
Had sung the world's deliverance song,
I'd be content to die.

Had I maintained the orphan's right,
Restored the widow's fleeced mite;
Established truth, promoted light,
I'd be content to die.

Though I had fasted not, nor prayed,
Nor to a priest confession made;
I'd meet death's dull eye undismayed,
I should not fear to die.

MY ANGEL MOTHER.

BY H. W. FANSWORTH.

I murmur her name and I know she is near,
Or sending through ether her loving thought,
And though she does not to my vision appear,
I feel the spell that her love has wrought.

Her thought comes into the kingdom of things
Like a ray of beautiful golden light,
Waking to beauty life's dissonant strings,
And touching with glory old Time in his flight.

In times of great trial her presence I feel,
She comes to comfort, to strengthen, to bless;
She gives of her best all heartaches to heal,
There is peace divine in her gentle caress.

The garnered wealth of her deep mother love,
That guided my footsteps in childhood's days,
Is with me still; may I e'er live and move
In the radiant light of its beautiful rays.

WHENCE CAME MIND?

TO THE EDITOR: With your permission I should like to make a few remarks on Dr. Charles J. Lewis' answer to this question. He tells us that mind is a product of brain activity, the sum of the facts "which the comprehending brain-cells are making out of some of the images of objects which in their totality constitute the universe." The primal increment of the mind is the first prescribed phenomenon; the nature of which, as stated by Dr. Lewis, need not be discussed. The perception is the important point, and it is ascribed to ideating brain-cells after the reception by a sense organ of vibrations (motion) from an external object. The sense organ "organizes out of the formless appearance motion, a sensation or formed image of it," an operation which is followed by perception.

Let it be noticed that Dr. Lewis makes the mind to be the sum total of the phenomena perceived, and not of the perceptions themselves, so that the mind is made up of appearance motions, and as these motions are said to infringe on the special sense organs, the mind must be external to the body, a result probably not intended. Be it supposed, however, that the mind is the sum total of perception. In this case it may be described as the internal or subjective product of ideating brain cells. Here I would point out that Dr. Lewis affirms that "a phenomenon unperceived by ideating brain cells is ever and always formless;" although he had previously, as mentioned above, stated that a formed image is organized out of the formless appearance motion by the sense organ. It matters little for the present argument which one we adopt as the brain cells have to come into action before an idea can be formed. What I am concerned with is the notion that the mind is constituted solely of the ideas thus formed. That this notion is wrong may be proved by the possession by the brain cells of the power of ideating. This power or function they possess because they are alive, just as the life of the organism as a whole endows it with sensibility. If the mind does not exist in some

mode or other before the formation of an idea, then by parity of reasoning the body has no sensibility before the reception of a sensation.

Nevertheless, I agree with Dr. Lewis that the mind regarded simply as a combination of ideas is a product of brain activity. But this very activity is due to the prior existence of the mind in germ, as the oak tree is due to the prior existence of the acorn out of which it grows. The fact is that the brain with its related nervous system is an organized structure, the mode of organization of which depends on its being the vehicle of mind, as distinguished from the lower psychical principle which exhibits its activity as organic sensibility. Thought-conception on which ideation depends, is the function of the brain as organized, and, therefore of the mind and not of the simple brain matter. Whether the mind as thus regarded can continue to exist after the disorganization of the brain need not be considered here, but the facts certainly give no support to the materialistic hypothesis.

C. STANILAND WAKE.

A PRONOUN WANTED.

TO THE EDITOR: When I was a little boy at school wrestling with Lindley Murray and trying to trace all the intricacies of the English tongue, I was required to commit the following sentence to memory: "A pronoun is a word used in the place of a noun; as I, thou, he, she, it." I was taught that when I spoke of a male and wanted to avoid repetition I should say he; when of a female she, and when the object was neutral, it. But later in life it occurred to me when I spoke of Deity, under whatever name possessing all qualities in perfection, it would not be quite proper to use the pronoun "he," as that would exclude the feminine element of love, nor yet would it be proper to say "she" as that seems to ignore the masculine wisdom, and of course it would be dishonoring to use the negative, it. Thus I have long felt the need of a pronoun which would embrace both sexes united in one, and possessed in the highest degree of perfection.

I think it was Theodore Parker who addressed the originating power as "Father and Mother God." I prefer the noun without prefix or suffix, but I want a pronoun to use in place of the noun. Liberal thinkers are often at a loss for a suitable noun to substitute for that of God, but people should imagine that they accepted the orthodox idea of a large, omnipotent man seated on a white throne and surrounded by winged bipeds playing on harps, and so, to prevent misunderstanding they employ such terms as "the I Am," "the infinite One," "the Divine," and so forth. But after canvassing the subject for a quarter of a century I have concluded that, all things considered, we can not improve upon the little word of three letters. It is more comprehensive, better understood and less liable to be misconstrued than any other.

When in the depths and silence of our souls we commune with the universal spirit, we know Him to be the source of all wisdom, we know Her as the essence of all Love and we know that He and She are one and inseparable, but we want a pronoun "to use in place of the noun," it must be a word of deep meaning, a comprehensive word, a word worthy of so exalted an office as to be a substitute for that of God. Diversity in unity, possession in diffusion, wisdom and love, mercy in justice.

But we want the pronoun to use in place of the noun Angel, also. Who can conceive of so exalted a being as but part of a whole? Masculinity merely, is imperfection, femininity merely is, but the other half of the complete creature. Marriage is a type of the unity of both in one, the completion of nature's work. The foreshadow of that which is to come.

Brother, sister, cast your eyes with mine along the pathway of the spirit, and let us bear in mind that the processes of the soul, or subliminal self, are more speedy than those of the intellect. It sometimes happens that speculations precede proof and imaginings of one generation become the scientific facts of another and subsequent one. When the architect draws the plan of a building he sees every room in it with his mind's eye. Before a stone is laid he walks its halls, he sees the rising sun from its east windows, he sits by its fireplaces, he enjoys the majesty of its lofty ceilings and contemplates with a smile the architectural beauty which his mind has created. Then the builder comes and materializes the mental fabric

with wood, stone and iron. So our children may yet realize what our psychical eyes have seen, even though they now smile at the relation of them and pronounce our affirmations, impractical and visionary.

There are convictions which are unexplainable, they come with all the force of truth and revelation when we commune the finite with the infinite. We know not how they come, but oh, they come! How often in my lonely hours a previously unknown truth has been impressed upon my mind which in years afterward was announced in language by a distant stranger, but I knew it and greeted it with a smile as an old familiar friend of whom I had never spoken. (Let me say in parenthesis that I have recognized them more than once in the automatic communications of S. A. U.) Convictions arrived at through intuition are entitled to consideration sometimes, although they possess no scientific value. We may enjoy a suggestive theory and it may do us good, although the intellect has not yet discovered it to be a fact. Science is cold and restless without the companionship of sentiment and religion, without which reason degenerates into superstition. And so in the higher walks of life the masculine (wisdom) and the feminine (love) are united, forming the more perfect creature in the similitude of the infinite perfection. And so when we speak of an "angel" we need a pronoun which will recognize both sexes merged into one.

As long as the spirit is "earth-bound," that is, possessed of self-love and earthly ambitions, occupying the border-land (shall I call it the selvage) of the great Beyond, he or she retains their distinguishing characteristics and the pronouns "he" and "she" are applicable. Indeed to all intents and purposes one may be as earthly after death as before, even as a good man or woman may be as truly spiritual before death as after, and the interior self or soul be as completely distinct and separate from the outer shell as though they had passed to the higher realms. It is not a question of locality but of moral condition.

Where the soul's treasure is there will the soul be also, if its treasure is on the earth, the earth will be its home, there to indulge in "physical manifestations," and seek enjoyment and notoriety, and when he "controls" a medium (that is, takes possession of another organism,) he passes through the same door through which he had previously made his exit, he again comes within the sphere of physical law, and experiences over again the sensations of his demise. But when he has learned and desires to practice the higher aims of life, not to live, love and labor to satisfy his own desires, but to yield up self to the infinite, a willing sacrifice. Then he is prepared to enter the spirit world proper, the joys of which passeth not away. And blessed are they who have learned their lesson in this primary school of earth before being ushered into that world for which many are unprepared.

But having reached that higher condition he feels that there is still another step to be taken to make his happiness complete and permanent; he reaches out after his counterpart—where shall he find her? of all the myriad inhabitants of the universe there is but one other soul which can coalesce with his for eternity. There is the other half of his being somewhere, and he longs for her; they, and they only, are intended by infinite wisdom for each other; should they meet, ah! that would be bliss indeed. Two souls reaching out after each other in a limitless universe, are drawing nearer and nearer still (mutual attraction is the law of mutual love) at last the estrangement is ended, and heaven is all their own. They recognize each other, and spring to an embrace which never ends. This is angel-hood. The wisdom and love of the parent, father, mother, is shared with the child; henceforth there will be no estrangement; parent and child are one. A wheel within a wheel. Wisdom and love are united in the God-head and in angel-hood. Now the latter knows how to work the will of the former until that will shall be done on earth, even as it is done in heaven.

This is the theory, it may be a fact, who knows? at any rate, "if it is madness there's method in it" and—I want a pronoun. The French use Il for the masculine, Elle for the feminine and On, a third pronoun to represent either or both genders. The above has been written from a personal standpoint only. But the court is open.

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WOMAN AND THE HOME

A WOMAN'S SOLILOQUY IN 1950.

I know my husband really tries
A pleasant home to make,
But he can't seem to make such pies
As father used to bake.

He keeps the parlors very neat
Cares for the baby, too—
But, oh, he doesn't roast the meat
As papa used to do.

He has good taste in cutting out
And sewing his own clothes,
That means economy, no doubt—
But father's cooking goes.

I really must insist that Jake
Shall seek a cooking school
And learn to make such pies and cakes
As father does, by rule.

And then how proud and glad I'll be,
When ma brings father here,
To hear her say, "It's plain to see
Jacob can cook, my dear."

—New York Recorder.

MISS JANE ADDAMS OF THE HULL HOUSE.

Among the Chicago women interested in charity and philanthropy Jane Addams of Hull house holds a high place. She is the daughter of John H. Addams, who was for many years a member of the Illinois State Legislature. She was born Sept. 6, 1860, in Cedarville, near Freeport, Ill., the youngest of a family of eight. After finishing the regular common school education she was sent to Rockford college, from which she was graduated in 1881.

Early in her school days she conceived the idea of devoting herself to the uplifting of the poor and to charitable work in general. To further her plans, as soon as she left Rockford college she went to Philadelphia, where she entered the Woman's Medical college, but failing health compelled her to give up the work there. In 1884 she made her first trip abroad, remaining all that year and most of the next, and she crossed the Atlantic again in 1880. While abroad she studied the social conditions of the poor and the work which was being done for their advancement, spending much time in the east end of London and in the work of Toynbee hall.

When she came back in the summer of 1888 she at once began to look around for a good location for the settlement which it was her purpose to establish. Together with Miss Starr, who joined her in the work, she secured the old Hull house, at the southwest corner of Halsted and Polk streets. Necessary alterations were made and the two women first located there in the fall of 1889. There was no association, and they came without any financial backing of any sort, except their own incomes. At first assistance came slowly, then several donations for definite purposes were made, and now considerable money is being placed at their disposal.

A CHINESE LOVE LETTER.

The "Ostasiaticher Lloyd," an authority on Chinese matter, in a recent article on the manner of lovemaking in the flowery kingdom, publishes the following letter from a man who desired the daughter of a neighbor as a wife for his son:

"On my knees I beg you not to despise this cold and common request, but to listen to the words of the matrimonial agent and give your honorable daughter to my slave son, so that the pair, bound by silken threads, may have the greatest joy. In the beautiful spring time I shall offer wedding presents and give a couple of geese. And let us hope for long and continuous fortune and look forward through endless generations to the fulfillments of genuine love. May they sing of plenty and have every joy. On my knees I beg you to consider my proposal favorably and throw the mirror-like glance of your eyes on these lines."

To this letter the father of the bride replied that he would "attend to the portion of his poor and poverty-stricken daughter, that she might not be without bedclothes,

cotton clothing, hairpins and earrings. Therefore it was to be hoped that the couple would have constant fortune."

Two happy girls are Miss Alice Hands and Miss Mary Gannon of New York, for by their work are they acknowledged as professional equals of men. Architects of no mean ability are they, and much promise is given them by the acceptance of their plans for the Florence hospital at San Francisco, which is now being erected at a cost of \$25,000. Plans for this building were subjected to examination by many prominent architects, both of New York and other cities. The hospital is built of wood in purely colonial style and accommodates forty patients. It is a private one and under the care of the founder, Dr. Florence Saltonstall. There are two wards, with fifteen beds each, and ten private rooms. The operating room, with sterilizing and etherizing rooms opening off, are most complete as to arrangement and size. An immense elevator is in the middle of the central building, which admits of patients being transferred from one floor to another in their beds. Both Miss Hands and Miss Gannon have been at work all summer in architects' offices for seven competitions for school houses and other buildings. They are the first women to have work in the Architectural league and are the only women belonging to the Sketch club. In one of the monthly competitions in which they are judged equally with men Miss Gannon was given second mention on a railroad sketch.

"If the township suffrage bill passes the legislature for what offices will women be privileged to vote?" asked an interested Illinois woman with political proclivities yesterday afternoon. Naturally the query is one heard with more or less frequency these days. For the women who expect some time to have a "say" in township affairs it may be replied that the measure would make it possible for fair politicians to vote for five offices—Supervisor of Township, Assessor of Property, Collector, Town Clerk, and Highway Commissioner.

Signorina Teresina Labriola, who has just been graduated from the Law School of the University of Rome, is the first woman in modern Italy to receive a doctor's degree in law. In past times, however, women professors, as well as students, added to the renown of the University of Bologna. Maria d' Agnesi was the last of her sex to hold a chair there. She was Professor of Mathematics.

Ruth Ashmore, who writes so interestingly for girls, said recently: "The manner of woman I would be is the woman who is nearest to best in everything; in her thought of other people, in her care for them, and in her loving kindness to them. Don't you think this comes near the ideal woman?"

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That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonial in the next column from a beloved clergyman. Then take

"In view of the benefit I have had from Hood's Sarsaparilla I wish to give the following testimonial. I have several times been badly

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As the old school of medicine simply tried to remove the symptoms instead of the sources of them, much of the poison was left in my system to appear in an itching humor on my body with every violent exertion in warm weather. At all times there were more or less indications of poison in my blood, up to a year ago last winter, when

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Had No Recurrence

of the burning and itching sensation which had marred every previous summer's outing. I have reason, therefore, to be enthusiastic in my praises of Hood's Sarsaparilla." SAMUEL S. SCHNELL, pastor of Free Baptist Church, Apalachin, N. Y.

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Annales des Sciences Psychiques.

Recueil d'observations et d'expériences

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Dirigé par le Dr. DARIEX

CINQUIEME ANNEE, 1895

Les Annales des Sciences psychiques, dont le plan et le but sont tout à fait nouveaux, paraissent tous les deux mois depuis le 15 janvier 1891. Chaque livraison forme un cahier de quatre feuilles in-8° carré, de 64 pages, renferme sous une couverture.

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Revue Philosophique

DE LA FRANCE & DE L'ETRANGER

Dirigée par TH. RIBOT, Professeur au Collège de France

VINGTIEME ANNEE, 1895

La REVUE PHILOSOPHIQUE paraît tous les mois, par livraisons de 7 à 8 feuilles grand in-8°, et forme ainsi à la fin de chaque année deux forts volumes d'environ 680 pages chacun.

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La REVUE PHILOSOPHIQUE n'est l'organe d'aucune secte, d'aucune école en particulier. Tous les articles sont signés et chaque auteur est seul responsable de son opinion. Sans professer un culte aveugle et exclusif pour l'expérience, la direction bien persuadée que rien de solide ne s'est fondé sans cet appui, lui fait la plus large part et n'accepte aucun travail qui la dédaigne.

Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux désaccords et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie; — la logique déductive et inductive; — les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.

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Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Jean Belin; The French Robinson Crusoe. From the French of Alfred de Brehat. Boston: Lee & Shepard. Cloth. Pp. 350. Price, \$1.50.

Books of adventure, hardships and romantic situations, in which ingenuity is taxed to deliver the characters are always deeply interesting to young and old readers alike, but this story is especially attractive for youth since the chief actors in the adventures related are young people of both sexes. The principal hero, Jean Belin, a lonely poor orphan boy, is a charming character—not without strong faults, but with capacity to conquer them for the sake of others. The principal event is the shipwreck which throws two women, and five children under fifteen years of age, upon a deserted part of the coast of Africa, where the wits of all are set to work to make a home and a living, mainly from nature's resources of forests, fruits, hunting and fishing. All through there is shown the effect upon the different young people in moulding their characters, as they remain in this situation for several years, until two boys set out to seek some civilized settlements and in the course of their finally successful journey fall into the hands of African savages.

Women In The Business World, or Hints and Helps to Prosperity. By One of Them. Boston: The Arena Publishing Co., Copley Square. Paper. Pp. 318. Price, 50 cents.

This is really a sensible, practical work on a subject of great importance which should be carefully read by all women whether compelled by the exigencies of fortune to get their own living, or not, since while it gives many valuable hints and practical advice to those who have to support themselves by work of one sort or another, it will plainly show to those secure from this necessity the stress of competition which makes life so hard to the poverty beaten thousands who have themselves and others to provide and care for. The work is a very interesting one to read as it is written in a breezy yet thoroughly earnest style, and consists of much more than mere facts and figures. The advice given is excellent, and is most evidently written by one who knows whereof she affirms.

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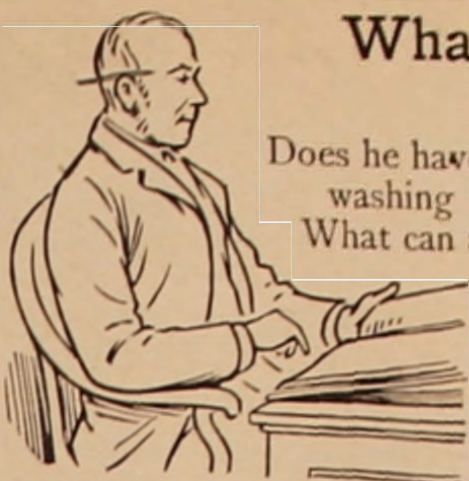
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CLARA H. BANKS—RESOLUTIONS OF RESPECT.

GREENFIELD, Mass., Feb. 24, 1895.

First Spiritualist society, Union hall. Resolutions of respect for arisen Sister Clara H. Banks, of Haydenville.

Whereas, In the presence of that unerring law which all must recognize as being supreme, the physical presence of our dearly beloved and faithful co-worker in the cause of truth as demonstrated through the phenomena and expressed by the philosophy known as modern American Spiritualism has been removed from our sight; and,

Whereas, By this aforesaid removal the beneficence of this supreme law is recognized in the fact that through the many years of active service of our sister upon the material plane of existence she brought great credit to herself and to the cause which she so faithfully espoused, she has found a most happy release from her physical bondage, and has, we are most confident, entered upon those felicitous joys which await the liberated and rejuvenated spirit prepared for those who have nobly borne their part in this valley of shadows, and, further recognizing the immortal principle of life and fully realizing that the spirit after its separation from the mortal form is nearer its friends than ever before, so be it

Resolved, That this society, in mourning in a sense the loss of her inestimable services, and to record the high standard of her instructions as an exponent of the truth of immortality and the sublime womanhood which gave her the courage of her convictions;

Resolved, That we tender to her bereaved family our deepest sympathy, and pray that each member may find consolation and joy in the memory of her upright and useful life, and that while the familiar form and smiling face will be missed her memory will be treasured by all who had the privilege of knowing her, for she was a woman among women.

Resolved, That these resolutions be recorded on the journal of the society and a copy of the same be sent to the afflicted family, the Gazette and Courier, the Banner of Light, the Light of Truth and THE RELIGIO-PHILOSOPHICAL JOURNAL for publication.

F. E. MOODY, Sec'y.

DID THEY DIE?

BY MIRIAM WHEELER.

"On wild and wet winter nights, when I was a child," said my grandmother, "our nurse used to draw the warm orange curtains early and shut out the sights of the dreary dripping streets, perhaps only from some vague ideal of comfort, but I silently thought at the time it was to break a habit which I had formed when the weather was tempestuous of standing staring out at the driving grey clouds, the cold reflections in the stone pavements, the phantom ships on the river beyond, and the forlorn and sodden poor who hurried by ill-clad and shivering, and last at those homeless shadows of humanity which haunt in all our cities towards darkness any chance shelter.

"Sighing," said my nurse, as she drew her reluctant pet to the fireside, "why, an angel is falling from heaven, or else someone is walking over your grave. Go to! Rebecca, look at the gay yellow flames licking the black coal. Make pictures rather in the fire. I can see strange things in the hot embers."

One such night, I remember, when we were seated round the glowing hearth in the dancing, flickering red light, the door opened and my grandfather entered, and sitting down drew me to his knee. He was a small, spare man with bent shoulders and a big, thoughtful head, long white hair, and clean shaven face with firm, though kindly, mouth. He did not often visit our nursery, but whenever he did he told us some tale, rarely a funny story. Gradually the little ones, soothed by his mellow even voice, fell asleep before the end and were removed to their cots, and the full meaning of his words only came to my brother and me in after years. On this occasion, without further

prelude than "well, wee folk, are you listening to the shrill trumpets of the great north wind?" he began, "They woke in me a half sleeping memory which may interest you. Once, a long while ago, towards the close of such a day as this, three travelers, unknown to each other, converged towards the shores of a river's mouth: It was low tide; the bed was broad and shallow; the rapid stream although swollen by the recent rains was fordable in places. The salt water of the estuary had been drawn again to the deep bosom of the turbulent mother sea, leaving a slimy wet margin of treacherous mud flats, awkward weed-covered rough boulders, sharp pointed fragments of rock torn from the land, not yet smoothed roundly by the soft fringed waves, and interspersed by running rills of water feeding the main current. Further along than on the spot on which stood two men and one woman was a bridge across, the toll being but a penny for foot passengers. By a curious coincidence, however, instead of proceeding along the beaten track they halted simultaneously and after vainly trying to gauge the distance, the remoteness of the sea, and the difficulties of crossing, they gave each other a distrustful look, and losing no further time began to pick their several ways to the hither shore. The woman who was well clad and evidently of the middle class, zig-zagged irresolutely to the right where the river was narrower, while the man in the military cloak endeavored to steer a straight path; the fellow with unshaven chin, long untidy hair, thin overcoat and dark significant eyes restlessly bore to the left, regardlessly stumbling over the slants of black weed, getting now knee deep in yellow mud, now tearing himself on the stone teeth of one of those natural dragons fashioned by the fantastic arts of wind and water, which, crouched in this disgusting environment, looked fully alive in the dim twilight. From time to time the three thus painfully journeying had the consciousness of each other's neighborhood forced upon their senses by the fitful gusts which carried a sharp scream from the lady, a deep sonorous ejaculation from the officer, or portions of the continuous mutterings of the poet with clearness for some considerable distance. Perchance their common experience of misery prepared them to meet with each other more sympathetically than they had parted, when on arriving at the swift dark water they found there was only one place passable by foot, and that looked formidable enough.

"Madam," said the poet, "forgive me, a stranger, for offering you advice, but an intuition which is normally unerring speaks to me to warn you this is no place for woman. Hard as the way is, deepening as the night is, I urge you by all you hold sacred, and that makes life of worth to you, to retrace your steps and seek the safer crossing by the bridge yonder."

"Sir," said the officer, "you speak wisely. I am well used to facing death with outward calmness in the fearful chances of war, yet it chills me somewhat I confess to see far down that curling wave which tells me the tide has already set in from the ocean. There is no time for indecision. Forwards or backwards, we risk our lives by either course, yet I feel that it would be better for us to retreat and that without delay, since in this case it is no shame to retreat with such unequal forces, and a weird inanimated foe!"

His companions followed with strained gaze his pointing finger at the advancing wave which swept on towards them with fateful evenness and dignity of strength. Already the colossal crest of hissing foam

(Continued on page 519.)

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DID THEY DIE?

(Continued from page 518.)

was near and the cold air of its breath blew the salt spray upon their faces.

"Alas! God help us!" groaned the lady, her blanched face shrinking with terror, "how can we hope to win in a race with the running tide? What a fool I have been; if I had known I would have paid a thousand pounds to cross the bridge that mocks our despair over there with its cheap safety."

"Friend," said the officer with the imperative tone of one used to command and control, "this is not the right moment for regret and weak self-approach. Give me your hand and I will try to lead you to the land, where we may each take to heart the lesson of this event."

She grasped him like a drowning person. He loosed her wraps and flung them hastily away.

"Stay," said she, "my shawl cost three guineas; I could carry it."

"Madam" said the poet, "if you tarry for garments or impede yourself with lucre now, you are lost. You will also be responsible for the death of the gallant gentleman who aids you, and Death and Death and such a death might well cleanse love of gold from even a miser's heart. Listen! I have long thought of it. The water which is now lapping at our heels will gurgie higher into your mouth. You will struggle and try to scream—the water-devils, the Undine, will drag you below to their crystal caverns. In one clear instant of vivid soul-sight and self-revelation you will see the relative values of the things in, the acts of, and the persons you have met in, your life. And the three guineas you finally sold your existence for will be grinning at you, fellow-goblins with the copper penny for which you proximately parted with it. Your pardon, if I misjudge you. I have to-night to deliver myself from a life tortured by vain desires, and equally futile regrets, hoping this kind stream might quench a hot passion never yet appeased, but I tell you frankly now it is so near, I am appalled at the coming agony and resume once more the bitterness of living with cheerful courage could I save myself from this irresistible on-pressing doom."

While thus speaking he had seized her other hand and with a manly determination had thrown from her the shawls and bag that she clung to even in her extreme peril. Every deed at once reveals and moulds character in the keen epochs and dull incidents of life. "This was," said my grandfather, resting his chin gently on my head, "a big spiritual battle being waged on that desolate coast, while the hoarse sea treading relentlessly behind pressed these three souls back on the way they had sought to pursue. Hurrying on sick at heart, floundering in the sticky bog which seemed to hold down their feet with invisible hands, speechless thereafter with fatigue and terror, often feeling the overtaking waves swishing their ankles, tarrying not to look behind, hand in hand at last they reached a point where sinking down upon her knees the lady gasped she could go no further and must die. Peril had purged her, however, of selfish greed, and her soul shone forth as it were a beacon to the officer and the poet."

"Leave me, dear friends," for time and space had been annihilated and they were dear to her indeed, "leave me. I will be brave. Save yourselves for those to whom your lives are sons. I thank you for your help and counsel, and I pray Love be with us all."

Her companions did not relinquish her hands.

"Nobly said, replied the military man, 'but I would as soon be carried home with wounds in my back as return to my sweet wife having deserted a sister woman for the mere lust of life.'

"Not lust of life, but of existence," said the poet, "Life is of the soul only, and methinks we are not long born. Come fellow, children, one more effort, however, to avoid those embracing waters. Courage, madam, you inspire us to save or perish with you. We have not far to go. Your prayer is answered. Love is with us. I see his great divine benevolent face in that strange cloud, and his guiding hand beckons us shoreward."

He rose, lifting her brimming eyes with full faith to the poet's enthusiastic countenance and henceforth walked less haltingly on. Ever the cruel waves curling fast behind in the growing darkness.

"But they were saved?" I asked, interrupting impatiently, "tell us the end, grandfather."

"Yes, they were saved," he answered with a curious smile. "Yes, little woman, they were saved but not as you mean, I fancy, for the man at the bridge gate drew forth from the eddy of the following morning's tide three travelers, a woman and two men, their hands tightly interlocked and their faces full of wisdom and beauty—unlike any overtaken by a dreadful and unforeseen calamity—rather resembling the homes which placid souls set in order before taking a deliberate journey into a far country."

"O," cried I, sobbing, "I wanted them to live. Did they die?"

"So they did live, you will understand some day," said my grandfather rising, "Good-bye, dear hearts, and sweet sleep to you."

But all that night, until day-break, I tossed in my bed, listening to the raging sea and moaning wind of that sad story and seeing very clearly as a child does, only the pathetic cast-off corpses of these three conquering souls.

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BY ALEXANDER WILDER.
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"There is in Fiske's History of the United States for Schools a very interesting illustration showing the evolution of the American flag. It gives Washington's coat-of-arms, consisting of stars and bars, the British Union Jack, the flag used by Washington at Cambridge in June, 1776, and our own flag as eventually adopted by Congress in June, 1777.

In the March number of the Popular Science Monthly is a fine biographical sketch, with portrait, of the eccentric naturalist Thomas Nuttall, who cut private doors and scuttles in the house at the Harvard Botanic garden to avoid meeting people. In the editor's table the teaching of sociology in the universities is discussed, and some additional facts about diphtheria antitoxine are given.

Apropos of the loss of the Elbe and the experience of La Gascogne, the Review of Reviews for March calls attention to the comparative safety, under ordinary conditions, of modern ocean travel. In the editor's opinion the New York or Chicago suburbanite incurs greater risk of accident in going back and forth between office and home during seven or eight consecutive days than does the passenger on the Atlantic ferry.

Messrs. Houghton, Mifflin & Co., of Boston, New York, and Chicago, will shortly publish as Number 73 of their Riverside Literature Series (paper covers, 15 cents) a collection of Tennyson's poems under the title, "Enoch Arden, and Other Poems." Besides the title poem, the book contains The Day-Dream, Dora, The Talking Oak, Sea-Dreams, Ode on the Death of the Duke of Wellington, Ulysses, The Charge of the Light Brigade, Lady Clare, The Death of the Old Year, Crossing the Bar, etc. There is also an excellent biographical sketch. Some of

the greatest English masterpieces will be issued in the numbers of the Riverside Literature Series which are to be published during the coming spring.

One's surprise in the fact that no two persons voices are perfectly alike ceases when one is informed by an authority on the subject that, though there are only nine perfect tones in the human voice, there is the astounding number of 17,592,115,044,415 different sounds. Of these fourteen direct muscles produce 16,382 and thirty indirect muscles produce 173,741,823, while all others in cooperation produce the total given above.—Current Literature.

A pulsometer has been invented with which, it is claimed, it is possible to tell to a fraction the exact condition of the heart-beat. An electric pen traces on prepared material the ongoings, haltings and precise peregrinations of the blood, showing with the fidelity of science the strength or weakness of the tell-tale pulse. This should, it is considered, be of special advantage to insurance doctors, as well as the profession at large.—Current Literature.

Says a writer in the Popular Science Monthly seeing accurately is only seeing the thing as it actually is—that is, seeing the truth; and drawing and describing are only stating the facts, or telling the truth. Here is where the temptations lie. An indolent or careless pupil finds telling the exact truth with his pencil point to be arduous, and is tempted to distort or only partially represent the truth. But accuracy of expression must be a constant drill in truthfulness.

In the life of Bayard Taylor we find the following psychical incident told in a letter of the poet-traveler to R. H. Stoddard: "A curious incident of natural clairvoyance occurred to me the other morning. I awoke, and as it was light, wondered whether it was time to get out of bed. Immediately I seemed to see through the pillow (I was lying on my back) and through the case of my watch, which was under it, and read the time—eleven minutes past six! The impression was so curious that I arose, took out my watch and opened it and found the time—eleven minutes past six! Was not that remarkable?"

Telepathy no doubt will explain much if it be allowed that it is possible for the medium, in or out of trance, to read the mind of those present, and the statements of the medium do not go beyond the knowledge of the sitters. Such instances are innumerable. I do not believe that the greatest skeptic alive could spend a week in honestly investigating this subject, by the aid of clairvoyance, without satisfying himself that people can at any rate, describe events beyond their light or knowledge, which some may have learned telepathically by a process of thought reading. The minimum of belief the greatest agnostic would most assuredly arrive at.—Borderland.

The New World for March has a number of able contributions, the opening one being by Dr. C. C. Everett on "The Devil," but for us the fifty-five pages of book reviews by competent writers constitute the most valuable part of this scholarly magazine. These reviews are quite in contrast to the ordinary book notices which one reads in the papers written often by persons whose criticism and praise are equally without value in helping readers to form a correct opinion of the book noticed. The New World, a most creditable quarterly review of Re-

ligion, Ethics and Theology, is published by Houghton, Mifflin & Co., Boston. Price, \$3.00 per year.

During our visit to Rockford, Ill., where we addressed a large audience last Sunday evening in Dr. Kerr's new church, we found many, including some of the most prominent men and women in the city, deeply interested in psychical research and earnestly engaged in the investigation of spiritualism.

Professor Calvin E. Stowe, in a letter to George Eliot, in 1882, wrote: "Allow me to say that I have always admired the working of your mind, there is about it such a perfect uprightness and uncalculating honesty. I think you are a better Christian without church or theology than most people are with both, though I am, and always have been in the main, a Calvinist of the Jonathan Edwards school."

Robert Chambers, author of "Vestiges of Creation," in a letter to Alfred Russell Wallace wrote: I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters.

Susan B. Anthony is cheerful. She says: "While it is true that women have only secured free suffrage in two States, they have secured partial or local suffrage in more than ten thousand communities. The only difference that remains, the last surviving relic of the age when women was chattel property and was the savage slave of a still more savage lord, remains to be wiped away. When this is done, for the first time in the world we will have perfect liberty and perfect equality."

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Addresses of B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray at a meeting of the Evangelical Alliance held in Boston, Sept. 10, 1892. These addresses were given before an audience composed of 400 evangelical clergymen. In his letter inviting Mr. Underwood to make the opening address, the Secretary of the Alliance wrote:

"We have been shown in The Index some articles of yours on Darwin and evolution, etc., and you have thus been indicated as one likely to do a deserved service. The Evangelical Ministers' Association of Boston and vicinity, commonly known as the 'Evangelical Alliance,' has a regular meeting at Wesleyan Hall, Monday, 10 A. M., Sept. 11th. It is designed to have presented the subjects of 'Evolution in Its Relation to Evangelical Religion.' It is presumed that you would take the ground that this evolution would damage the Bible and its account of creation, and disparage evangelical religion. If that is your position, would you do us the favor to present your views in a paper of twenty minutes or more, or an oral address?"

The remarkable meeting attracted wide attention. The addresses were all revised by the speakers before publication.

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"As It Is To Be."

BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

SINISTER REPRESSION OF KNOWLEDGE.

By WM. I. GILL.

In these days when myriads of papers are teeming with news and information, when steam and lightning are spreading thought and knowledge everywhere, it is difficult to realize how different it was in all the past ages before the invention of printing. Then the first commandment of the universal practical decalogue was, "Keep dark," and the second was like unto it, "Communicate thy knowledge only to thy caste or guild." These laws were well observed. The power and importance of knowledge were always best known to those who had the most of it. Hence egoism used it for personal ends, and for securing the distinctions and privileges of a class or caste. This tended to confine instead of diffusing knowledge. In all those ages of the world the possessors of knowledge endeavored to keep it to themselves, instead of communicating as much as they could of it to the people. Posing as the world's lights, they have not wished to kindle any torches beyond certain bounds, on the principle, that this limitation of their light would inure to their own advantage and their domination of the people. In fact, there has in times past been a systematic effort to prevent the spread of knowledge in every direction; and this effort was made by all classes who had or supposed they had any knowledge of importance to the world.

Then artisans and craftsmen formed societies or guilds to protect the secrets of their craft, with much excuse, because by this they had their living and then there were no patent laws; with less excuse, the higher forms of knowledge were guarded with similar care by those who held them, because by them they secured a peculiar distinction if not fame and wealth. Medical men, it is well-known, have always guarded their supposed knowledge with as much care as the miser exercises in guarding his gold; and some of them do it yet. Of the ruling classes the military men have been the least guilty of concealing knowledge, except from their enemies, because their minds are in their swords. Statesmen have not been so innocent, and statecraft has been a byword of the centuries. Nor is philosophy even entitled to exemption from the charge of sinister concealment of its intellectual treasures. Its vanity has in this way sought an ignoble distinction—misconceived as noble. Even the most acute and robust philosopher of the ancient world, Aristotle, winked approvingly on such a course, if he did not practice it. He promised his pupils not to publish his philosophy; and Alexander reproached him for violating his pledge in the matter. The greatest philosopher excused himself on the ground that his

writings were too obscure to constitute a publication.

But of all those who have been most careful to closely shut the door of knowledge, and most injuriously and inconsistently, the priests of all lands and ages occupy the most conspicuous position. Their methods have been as dark as the darkest places of their temples. In learning and intelligence they generally ranked high among their contemporaries; and with these and their craft, combined with their supposed peculiar favor with the gods, they have held a real and mighty dominion over men, in spite of all the grossness of the lower order of the priests. Though a Calenus may be at the foot, he may be supposed to receive divine communications because of his calling; and the dignity of the order is preserved by an Arbaces at the head, whose sins are well timed or well concealed, and whose wealth and lofty air command the people's awe.

Their sacred claims and superior craft have always given them a high caste exclusiveness and distinction and secured to them an open or veiled power in the state, which they have often retained when all other powers of the state have been thrown down or shaken. In some cases they have been able to extend their power in no small degree over all the other offices of the state. Within our own epoch we have had the strange phenomenon of a single priest successively reigning over the souls and bodies and estates of the whole Western world for about a thousand years, with an awful and absolute dominion, resisted and broken in spots, which is the experience of all absolute despotisms.

Yet we may not for one moment forget that the same law of nature which evolved these castles of darkness is still in operation. Conditions being changed, the results will be changed. But nature, will continue to love inequality and to help on the foremost; and these are likely to be as egoistic as their predecessors, and their agency will not be less evil, unless prevented by the advanced intelligence and character of the majority.

HON. SIDNEY DEAN ON SPIRITUALISM.

A PERSONAL LETTER.

[An intelligent professional gentleman, a candid investigator and a personal friend, residing in a neighboring State, requested a copy of one of the series of chapters upon "Life," which have been a marked feature of my psychical experiences, and being "inwardly moved" to write my friend a personal letter to accompany the "chapter," I send a copy of the same to THE RELIGIO-PHILOSOPHICAL JOURNAL for publication.—S. D.]

BOSTON, March 12, 1895.

MY DEAR FRIEND B: My son, S. W., is copying one of the series of chapters upon "Life," written through my hand, automatically, or by the positive mental dictation of some influence foreign to my normal condition. The great volume and variety of these phenomenal writings, seemingly a part of myself, but never contingent, or dependent upon an active exercise of my own will or choice, led me to a long, close and critical examination of the relations existing between incarnate and incarnate in-

telligences, or the so-called living and dead, and the proof, given by the phenomena of the continuance of one's mental, spiritual and moral conscious existence after the death of the body.

Years have been consumed in these examinations, and need I say that every field open to me has been cultivated with the single purpose of eliciting and substantiating truth, and thus satisfying my own mind as to my own conscious immortality of being and the relations, as well as the nature, of this all-around entity known to myself as a living, conscious personality, and the best use of the earth life to make it subserve my highest growth, and its greatest usefulness and happiness.

I have had a like horror of self-deception and of being deceived by others, hence all phenomena have been subjected to the closest scrutiny, the sharpest analysis of which I am capable, and while neither judging nor condemning others who honestly disagree with my findings, I have been forced by my reason, experience, and the mental and physical phenomena which have been an increasing factor in my experience to the following briefly stated convictions:

1. The life of man is continuous, death being a simple change of physical conditions.

2. Man is dual in nature. His spiritual nature—including his mentality—constitute his real personality, which survives all physical changes and lives and acts under the laws assigned it from its creation onward in the spheres natural to it during all its unending future, governed by the laws and influenced by the forces which aid in his development and progress as a conscious, intellectual, moral and social being.

3. A physical body is not necessary to his development as a mental, moral, or spiritual entity after he has completed his mortal probation. During his incarnation in the physical his spiritual nature is conditioned by it and must yield obedience to its laws.

4. There is continuity in his relations, mental, moral and social, and physical death does not change their nature, though necessarily it modifies their expression. The clinging loves of the soul, awakened while in its physical environment, are not rudely obliterated from consciousness by any change of the physical mechanism, though while on earth they have found expression, but in obeying the laws of the Spiritual Being they expand and blossom into the riper fruitage of a more perfect development in the endless life.

5. Mental, moral and social communion, with its interchange of ideas, sympathies and spiritual helpfulness, is not limited or restricted by physical conditions. It is not so restricted in the mortal stage. Thought is freer than air; sympathy overleaps physical barriers; love has a voice never wholly smothered by physical attunement. Its home is within the spiritual nature, and only the boundaries of the free spirit can give limitation to its exercise.

6. Intellectual and moral beings, under the law of unity, sympathy and love, naturally commune and fraternize with each other. They are all within the universe of God, the common Father of all; and physical conditions are no insuperable barrier to the

free exercise of their spiritual powers, though they may, during physical incarnation, modify their expression.

If I, loving and serving wife, children and friends with whom I am in deepest sympathy, change my physical conditions and in a higher and better sphere of my own life and powers carry that love and spirit of service with me, will not their exercise be expected by myself as an essential part of the me, and shall I not give them voice or expression, in accordance with the laws which govern my arisen condition of being, having experienced the nature and effectiveness of those laws before my physical departure? Shall the children of God, who have passed the initial tuition of earth and leaped into the spiritual empyrean of heaven, carrying with them a rich harvest of love and sympathy, suffer an eternal divorcement from all these because of their exaltation? Has a wise and beneficent Creator thus builded and arranged his universe and made it a perpetual hell of sorrow, disappointment, mental and moral torture and agony? Believe it who may, but I do not thus impugn the beneficent nature of my Creator!

Modes of communication are matters, not of miracle, suspension, or violation of natural law, but as apparent phenomena, are rather matters of investigation, experiment, and agreement of parties communicating, or seeking to communicate. Such are telegraphic messages by signs or by a printed or "Morse alphabet;" long or short distance telephones, writing or printing in different languages, mechanical sounds, the human voice sweeping the whole gamut of expression from the groans of pain to the laughter of pleasure. Leaving the field of mundane physical expression as conveying intellectual ideas and facts, the scientific world has long been seeking intelligent communication with the nearest planet, by the aid of physical machinery, just as it long since learned to interpret and translate into living speech and intellectual knowledge, the rude signs which had for ages sealed the histories of long dead and forgotten peoples; while our own world of thought, fact and truth to which immense multitudes of our friends and kinsmen have gone and are hourly going, freighted with the results of modern discovery, lies still nearer us and we ought to be in constant communication with it and them.

In every age imperfect manifestations from that unseen world have found record in history, but to the great Nazarene teacher and expounder of psychic laws and forces, and to his philosophy and life, the world of to-day is indebted for the clearest concept of these three great facts to-wit: The unity of the race, its conscious immortality, and the substantial unity of its two states of existence.

I should be untrue to my convictions, to the clear spiritual teaching of the great Nazarene, to the light which God is causing to be shed upon the awakening intellects and hearts of this age, to the phenomena disclosing the wisdom, unity and force found in natural laws; to the intellectual growth which is exalting and spiritualizing the spirit of the age, to the increasing humanitarianism and spirit of brotherly love which is so sturdily resisting the selfish barbarism which yet survives in many communities, races and peoples and which has so long fettered hearts, intellects and lives, through faiths founded in ignorance, misconceptions, prejudices, and a blind worship of the old, the unnatural, and the degrading to both the intellect and the heart. I should be untrue to myself and to the truth as I am forced to acknowledge it, did I not welcome truth as it is disclosed to-day, and stretching my hands across the silent river, give hail and welcome and greeting to the arisen hosts who, in conquering physical death, still live in the intensity of loving purpose to commune with, to enlighten, comfort and bless other earthly pilgrims pressing forward to meet and greet them.

I never had the least sympathy with tricksters, frauds, deceivers, simulators, or fakirs who have sought to make merchandise of truth. Honest in-

vestigators and students of a true spiritual philosophy have no use for them except to denounce them as enemies of mankind. Our relations to the unseen world are matters not only of honest, patient investigation, analysis and intellectual certitude, but of an inward spiritual conviction and loving communion sweet as heaven, and as invigorating to the soul as a breeze from its perfume laden heights. It is a deep religious experience, creedless and without a "Shibboleth," and is a matter not of "they say," but of "I know," not of conviction wrought through faith based upon the assertions or the reasonings of others, but a conviction wrought within the spiritual nature, and increasing in intensity and force through a sweet communion with the yet living, emancipated and exalted.

The lesson taught some two thousand years ago by the spiritual philosopher of Nazareth still remains an inspiration to honest and devout seekers after a knowledge of the life immortal. "If any man will do his will he shall know of the doctrine." Personal investigation, personal reception of the truth, personal obedience to the laws governing spiritual relations, result in a personal knowledge never accessible to mere schoolmen, nor formal creedists, and are as diverse as the orbits of the earth's poles from all the purposes of schemers and tricksters who seek to "make gain of godliness," and in thus degrading themselves inflict also a curse upon society and a deadly wrong upon their fellow-men.

Pardon the unexpected length of this letter, and believe me for the truth.

SIDNEY DEAN.

SCIENTIFIC BIGOTRY.

By J. T. DODGE.

In the February number of *The North American Review* under the title of "Psychical Comedy," we have an illustration of the fixedness of scientific opinion from the pen of Dr. Charles Sedgwick Minot of Boston, Professor in Harvard Medical School, late member American Society for Psychical Research, later, Associate English Society for Psychical Research and Associate American Branch, S. P. R.

That there may be no mistaking his opinion of the work of the Society for Psychical Research, he indicates it in the title of his article. Instead of addressing his criticisms to the readers of the *Proceedings of the Society*, he chooses a magazine little devoted to such subjects and mainly read by those not interested therein.

He first demolishes the Theosophical Society by the aid of the work of the S. P. R., and then turning his guns upon the latter, declares that "the Psychical Society has not met the conditions of scientific investigation in its researches upon thought-transference and phantasms.....It has always been under the leadership of honorable and earnest men.....It has also done invaluable service in exposing Madame Blavatsky and other charlatans and especially in studying the tricks employed by false mediums." "Of its positive constructive work as a whole my opinion is unfavorable, especially as regards its claim that telepathy and phantasms are objective realities." In conclusion he declares that "psychical research has not demonstrated either telepathy or the reality of ghosts. It has not raised them even to the rank of respectable hypotheses." His concluding paragraph for inapplicability cannot be surpassed, and the amusing feature about it is his naïve assumption that he is the only scientific man who has studied the subject of psychical science.

This is not the place to controvert his criticisms, which pertain more especially to the first volume of the society's *Proceedings*, but it is pertinent to note how great stress is laid upon the theory of fraud, even to the extent of distorting facts which have been furnished by the society itself, as in the Creery case. He illustrates the saying of Dr. John Elliotson, "obeying the general laws by which a supply

of opponents to every truth and improvement is always provided."

When Professor Agassiz wished to determine whether glaciers had a motion, he set a row of stakes in a straight line across one and on returning the following year he found the line of stakes were curved.

To find whether there is any progress in the medical profession we must go back at least fifty years. From 1840 to 1845 the number of medical men who believed that mesmerism could produce insensibility to pain was extremely small. Thus: "Mesmerism is too gross a humbug to admit of any farther serious notice. We regard its abettors as quacks and impostors. They ought to be hooted out of professional society.....Any practitioner who sends a patient, afflicted with any disease, to consult a mesmeric quack, ought to be without patients for the rest of his days." (Thomas Wakley, in *The Lancet*, October 29, 1842.)

On the 1st of October, 1842, in the District Hospital of Wellow, Nottinghamshire, a patient underwent an amputation of the thigh, during the mesmeric state, without pain. On the 22d of November an account of the case was read before the Royal Medical and Surgical Society of London. A few moments later bigotry found its voice and one Dr. Coulson asserted that the paper ought never to have been read, for the only point of interest was the non-expression of pain and he had no doubt the man had been trained to it. Dr. Moore protested in a loud voice that "really such a statement ought to have been accompanied by affidavits." Mr. Blake, a young surgeon, urged that the man shammed, because "persons often bear operations without expressing pain." Dr. Alcock followed in the same line of argument. So did Dr. James Johnson, the reviewer, and Dr. Truman. Dr. Johnson added that "he would not have believed the facts mentioned had he witnessed them himself." Dr. Marshall "considered the present case to be one of imposition." Dr. George Burrows expressed his doubts of the reality of the case. Sir Benjamin Brodie argued that "some people really do not seem susceptible of pain;" and cited a "companion case, equally an imposture, which occurred in 1694 or 5." He concluded by declaring himself "perfectly satisfied with the old report of the French Royal Commission in 1784, and the more recent determination of the French Academy, against the truth of mesmerism." Dr. Bransby Cooper found a difficulty in admitting the facts, but demanded "the rationale of the facts." He called upon the gentlemen acquainted with mesmerism not to let their opponents have it all their own way but to come forward with their facts in a manly manner. Mr. Topham and Dr. Ward, the authors of the paper, heard all the speeches without a single observation, but Dr. Elliotson, being called on, pointed out the striking facts of the case which had been unnoticed by any of the speakers, and advised them to go to nature and ascertain for themselves whether mesmerism is true.

Such was the opposition to mesmerism that at the next meeting of the society, the minutes made by the secretary, that such a paper had been read, were not confirmed, and so mesmerism was extinguished, even more effectually than Dr. Minot has extinguished thought-transference.

It is true the foregoing facts only show how very slow the medical profession is to believe new and unusual facts, but though Dr. Minot is just as incredulous as his more ancient brethren, yet we must admit that it is a very encouraging sign of progress that he is so tolerant, nay even patronizing, towards the members of the Society of Psychical Research. Instead of calling them quacks and impostors he even commends their diligence and literary ability. Of course he has to deny their scientific qualifications and cannot admit that they have done any original work in hypnotism, thought-transference, or kindred phenomena. It does not occur to him that the hypnotic investigations of Dr. Charles Richet, Mr. Gurney, Mr. Myers and others show any proof of

thought-transference, indeed he ignores the subject of hypnotism altogether. Yea, verily, the world does move. Harvey lost his practice, his opponents flourished; no doctor beyond the age of forty at the time of the discovery, ever believed in the circulation of the blood to the day of his death. Voltaire says that forty years after the publication of the *Principia*, Newton had not twenty followers out of England. In the light of the above facts we see that Dr. Minot can quote plenty of authority for incredulity, but we have also abundant illustrations of the truth of the saying of Professor Swing in one of his sermons, "two things conduce to progress, one is education and the other death."

Since writing the above I have read the able and exhaustive reply of Mr. Frank Podmore in the March number of the *North American Review* and can commend it to all who are interested in a subject which many of the doctors don't believe in.

EVIDENCES OF A FUTURE LIFE.

In St. Paul, Minn., there is a club composed of prominent men of various professions and occupations—judges, lawyers, doctors, clergymen, journalists and men at the head of large business enterprises. The club meets once a fortnight to discuss in an informal way questions of current interest. At a recent meeting the topic was, "Have we any evidence of the immortality of the soul," a well-known journalist opened the discussion with the following paper:

I cannot better introduce the subject of the evening than by reading these two verses of an old poem which voice the lament of humanity in all ages:

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age and fiery youth,
And childhood with his brow of truth,
The rich, the poor, on land and sea,
Where will the mighty millions be,
A hundred years to come?
We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep,
A hundred years to come.
But other men our land will till
And others then our streets will fill,
And other words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come.

We are tenants of this planet for a brief space. We walk towards a precipice which may at any moment yawn before us and from whose frightful brink there is no turning back. The complicated machinery of the body which responds to the indwelling will, at one moment ceases to answer to the orders telegraphed to its members by the nerves that lead from the brain. The breath comes more and more fitfully and then stops. Something is gone. What was it and whither has it gone? That which was a few minutes before the man commences to disintegrate and in a little while is resolved into salts and gases. "That pallid soul, the body's guest," has vanished and become a thing unfelt, unseen and of doubtful reality.

"If death end all," said Matthew Arnold, "then alarm, for we are betrayed." Yet the great majority of men go on and lead their little spans of planetary life, with only a vague hope that they are not betrayed. Those who have sought to peer beyond the veil, and to establish some sort of telephonic communication with intelligences that have once tenanted our globe have in all past ages been regarded with suspicion and hatred. They have been persecuted by bigots and damned by theologians. They have been hung as witches and burned as necromancers. Their efforts to establish some sort of fitful communication with souls gone out of the body has been condemned as "the black art." We have a very early record of this sort of persecution in the Hebrew Scriptures. When Saul sought out the woman

of Endor, and said, "I pray thee, divine unto me by the familiar spirit and bring me up whom I shall name unto thee," the woman said unto him, ignorant at first that her visitor was the king, "Behold, thou knowest what Saul hath done, how he hath cut off these that have familiar spirits, and the wizards, out of the land; wherefore, then, layest thou a snare for my life, to cause me to die?" After Saul had reassured her she proceeded to materialize the spirit of Samuel very much after the manner of the modern séance. Yet the preachers who read with reverence this account of the doings of the Jewish medium who lived at Endor and accept it as truth, denounce as imposters, or as influenced by the devil, the mediums who do exactly the same sort of thing now-a-days.

All bibles, and there are many, are full of the dealings of men with disembodied spirits. It was always the custom for prophets to denounce the familiar spirits of other prophets as evil and claim that theirs were the only truly good ones. The origin of all religions, if sought in a scientific spirit, will be found in real or pretended communications with the world of departed spirits. In later ages, however, the Christian sects, with the exception of the Catholics, have insisted that the door between the two worlds was closed when the last apostle passed from the scene and that if there is any passage open it is some dark and devious way frequented only by evil spirits. The Catholics have never been so illogical. They have maintained that departed spirits sometimes return to earth, but in recent centuries the church has been disposed to limit this power of revisiting the scenes of earthly life to the saints, who are supposed to receive divine permission to show themselves to mortals. The literature of Catholicism, however, is crowded with accounts of apparitions of all sorts, and the miraculous doings of the souls of the dead. Modern thought is not content with assertions of immortality based on the promises of prophets of olden times or on the legends of spirit communication embodied in sacred books. The teachings of theology no longer satisfy the demands of scientific inquiry. Does death end all? If not what are the evidences of the continued existence of the soul after the dissolution of the body. What do you know, we ask of our religious teachers. We don't care what you believe. If life beyond the grave is a fact, then it must be capable of demonstration. No knowledge is forbidden. The limitations are in ourselves and not in the nature of the knowledge we crave. There is nothing uncanny about death. It is just as natural as birth. There can be nothing wicked in seeking to know what becomes of the life and intelligence and affection that reside for a time in a human body. We analyze the elements of remote stars, whose light has been millions of years in reaching our globe. We pry diligently into the secrets of nature with the microscope, the spectroscope, the telescope. We discover forces that are intangible and imponderable and yet can rend mountains asunder. Why do we hesitate to turn our powers of keen analysis and profound thought upon the greatest force of all in the universe, of which we have any knowledge, the human soul, that measures the distances to the stars, weighs the planets as they whirl through space, finds teeming life in a drop of water and masters and utilizes the mighty potencies of nature?

I maintain that when science has given one-half the effort to the problem of life after death that it has given to the investigation of bacteria or to the affinities of chemical elements, the continuous individual life of the soul after its separation from the body will be just as much a demonstrated fact as the existence of the planet Uranus. Nay, more. No scientific man has patiently and sincerely investigated the evidences now available for research without coming to the conclusion that the only rational explanation of a multitude of phenomena is to attribute them to the efforts of the spirits of the dead to come into communication with the living. Many have set out on such researches with all the skepticism of confirmed materialists, but they all reach this result. To say that the observers of

such phenomena are people of credulous and weak minds is only to display ignorance of what has been accomplished in this line during the past thirty years. More than twenty years ago Zöllner, the Professor of Physics at the University of Berlin, in company with two other professors of that institution, spent six weeks in an investigation of the phenomena produced by that remarkable occultist, Henry Slade. They had him all the time at Zöllner's house and Zöllner wrote a book giving the results. When writing in many languages not understood by Slade was produced in the daylight between closed slates, prepared by the professors and not touched by Slade, and this writing, whether in Greek, or Russian, or Hebrew, invariably asserted that it was made by departed spirits, what other possible conclusion could these learned scientists reach than that this assertion was the truth. Can either of my hearers furnish any other explanation that will fit the facts? Professor Crookes and Dr. Alfred Wallace are among a host of English scientists that have in later years made similar investigations of others possessed of occult gifts and have reached the same conclusion. Last summer three professors from the University of Bologna investigated the phenomena which occur in the presence of an Italian peasant girl, Eusapia Paladino, and they found it utterly impossible to explain them by any known natural laws. They admit that the spiritual explanation is the only reasonable one. The Societies for Psychical Research, in this country and in England have gathered and verified whole volumes of incidents that prove, by far stronger evidence than that on which men are hung and imprisoned, that souls, freed from the limitations of physical life, can find a way to demonstrate their continued existence and their affectionate interest in the friends they left in the body. No; it can no longer be said that belief in the independent life of the soul rests on faith alone. Seek for proof that spirits are real existences with the same zeal that you would seek for proof to establish your ownership to a piece of property if the title were questioned and I will warrant you that you will find such proof and that it will be surprisingly strong and satisfactory.

The only way, I will admit, of conclusively demonstrating the existence of another world, peopled by former dwellers upon our planet who have departed through the gate of death, would be either by the return of such departed persons making their spiritual forms visible for a time to our eyes, or by the receipt of some sort of telegraphic message from that undiscovered country. Have we any such proof? Of the second form of evidence I think the proofs are so numerous as to be available to almost any one who will go in search of them. Suppose that you sit down alone in your own room at a table and that there are heard by you distinct raps upon the table. You make sure at first that you are not yourself producing them unconsciously. Then you seek for intelligence accompanying the raps. The signals are given as you request, once, twice, thrice, or more. You then try to attribute the phenomena to some unexplained nerve action producing an intermittent current of electricity in response to your will. You call the alphabet, fixing your mind on the name of some dead friend. To your surprise not that name but quite another one is spelled out. Still you say: "I had that name in my brain, in the manifold chamber of old memories." Another name is spelled—one that you never heard before. The raps insist that there was a man of that unknown name; that he lived in a certain town in Indiana, let us say, and that he was killed at Chickamauga. You were never in that town and never heard of such a man. You make inquiries and find that such a man did once live in that town and that he was killed at Chickamauga! Now how are you going to explain the phenomena by unconscious cerebration connected with some mysterious electrical nerve action? Or let us say that you get a message spelled out purporting to come from some dead friend and that it advises a course of action quite different from

the one indicated by your own judgment. Can you reasonably conclude that some second and unconscious self in your own brain has given that advice? Or suppose that the raps make a prediction of some occurrence to happen in the future and that it does happen? What occult power in yourself could make that prophecy?

Another form of what I may call telegraphic communication with the spirits of the dead is independent slate writing and this is also a phenomenon that almost any one can investigate for himself who is seeking for knowledge in this fascinating path of research. You take two slates and place them together under your foot on the floor. There is no one present but yourself and the medium who has the faculty of serving as the battery for the unseen intelligences. You go to the medium as a stranger in a strange city. You make sure that there is nothing on the slates. You take your own slates if you wish and never let them go out of your hands. Pretty soon you hear writing going on between those two slates under your foot. In three or four minutes there come upon them three distinct raps. This indicates that the writing is finished. You take up the slates and find them covered with a letter addressed to you and signed by the name of some dear relative of yours who has passed out of this life. It will not tell you how to sell your lots or how to gamble in stocks but it will assure you that your lost one still lives and that too you shall live a fuller, happier life than this when you pass out of the body. This phenomenon I witnessed in Chicago the other day. I varied it by hanging the slates to the gas fixture; heard the writing and obtained messages in that way. You will say that there must have been a trick; that the slates were prepared in advance; that the invisible writing came out by moistening the surface. No doubt such frauds are practiced; but how can the slate-writer get the names of your dead friends when you have never seen her before or been in conversation with any one known to her? Furthermore, to test the ability of the intelligence producing the writing to make immediate answer to a question, you write a question on a slip of paper, concealing carefully what you are writing; you fold the paper, place it between two slates yourself and hang the slates high up to the chandelier. The answer to your question comes plainly and intelligently written on the slates in no more time than you would take to write so many lines yourself. How, now, about the theory of slates fraudulently prepared in advance?

Let us now take an instance of another form of evidence—the apparent coming back of the spirit from that bourne from which it is said no traveler returns—the apparition, ghost, or materialization. I once had a talk with W. T. Stead, the famous English writer. He said that for a long time he was skeptical as to materializations, although an advanced occultist himself and capable of producing many forms of strange phenomena. He believed that all the materializing mediums were frauds. But while in Chicago he took one of these mediums, a young man, to his room in the Auditorium Annex. There was no one present but Stead, the medium and Stead's son. Stead stripped the medium stark naked, and put him in an empty dark closet before the door of which stretched a shawl. Stead and his son then sat down to await developments. Out of that closet into the fairly well lighted room there came a number of draped figures of men and women. They whispered a few words in a ghostly way and vanished back into the closet. There was not a particle of drapery within reach of the medium and there was no other door leading to that closet. In telling me this and many other queer occurrences Stead said that he did not speak of these things except to people who had some occult experiences themselves, for he did not enjoy being looked upon as either a liar or a lunatic. Frauds are no doubt numerous in the materializing business, but how shall we account for the apparitions that came out of Stead's closet or those which appeared in the

Shaker church at Mount Lebanon, of which I spoke to this club on a former occasion.

Some years ago, while I was engaged in newspaper work in New York City, a substantial looking elderly man called upon me and invited me to go his house in Astoria to see an apparition of his daughter, a girl of eighteen who had died a few months before. He said he had also invited a Californian, recently arrived in the city and a mining man from Colorado. I asked him what his motive was in inviting three strangers to witness the phenomena. He replied that his friends questioned his sanity when he told them what was occurring nightly in his house and he had determined to secure three witnesses who could not be charged to be in collusion with him and who would not from their character be likely to be mesmerized so as to imagine they saw something which they did not see. The word hypnotized had not come into use at that time. On the appointed evening I went to Astoria. I found that my host lived alone with his wife and two servants in a large house standing quite isolated from the neighboring houses. In front was a flower garden and at the rear was a big lawn sloping to the shore of the East river. The Californian and the Colorado man soon arrived. They were stalwart, matter of fact sort of men, who told me they had never seen ghosts and did not believe in their existence. It was a pleasant summer evening and we sat on the back piazza watching the stately Sound steamboats go by. Staying at the house was the medium, a thin, black-haired woman of about 50 and her husband, an old man of at least 60. The host sent the two servants away and locked up the house. At his request we three guests looked to the fastenings and took the precaution to stick postage stamps on the locked door and windows of the front parlor where the medium was to be placed, so that nobody could come in from the outside without disturbing the stamps. Between the front and back parlors there was the usual broad door hung with a portiere. At dusk we assembled in the back parlor and placed the medium on a lounge in the front parlor just back of the portiere. Then we all sat in a line, the host, his wife, who was a gray-haired lady, the venerable husband of the medium and the three witnesses. In the room where we sat was a piano and a life-sized, half-length portrait of the dead daughter. It represented a golden-haired, blue-eyed and very pretty girl. After a few moments the portiere was drawn aside and out stepped into the room in front of us a beautiful form dressed in white satin with some sort of silver trimming. The head was at first covered with a long white veil, but this was drawn aside and there was unquestionably, as far as our eyes could determine, the original of the portrait on the easel. The form passed around the end of our line of sitters, embraced the host and his wife, and then stepped to the easel and stood there perhaps a minute to give us time to fully assure ourselves of the resemblance. Then she ran her fingers over the piano keys and walking slowly across the room, her dress giving out an electric, crackling noise all the while, she passed behind the curtain. Soon she reappeared and held the curtain aside that we might see the form of the black-haired elderly medium upon the lounge. The she called her mother to the curtain and held a long whispered conversation with her.

During the evening seven other forms came out of the curtained room. Two of these were recognized as relatives by the Californian man, three by the Colorado man and one by myself. In the case of my own ghostly visitor, with whom I spoke and who whispered a few sentences to me, the resemblance to my dead grandmother was complete, even to a peculiar form of white lace cap she used to wear. The eyes, however, were vague and expressionless. The other ghost professed to be my guardian spirit. It was a slender girl, with brown hair and blue eyes quite different in size and looks from the apparition of the daughter of our host. I had recovered from my amazement by this time so that when I took the hand of my ghostly visitor I determined to detain her by force. I grasped the wrist firmly with my other

hand, the figure all the time retreating to the curtain. I said I will not let you go; I want to know who you are, but the hand and arm slipped from my grasp though resolved into vapor and the form vanished.

We had a supper after the close of the phenomena and compared notes as to what we had seen. Neither of us three witnesses felt as if we had been hypnotized. We were particularly wide awake. We had agreed in advance to take careful mental notes of the appearance of the different figures, numbering them one, two, three and so on, so as to determine whether all three would agree on the general description of each. We found we tallied perfectly. For example when the Californian man thought he saw his dead brother the figure as it appeared to the Colorado man and myself corresponded with the description of the Californian man; and so on through the list. We remained over night at the house and returning to the city next morning we were all of the opinion that we had witnessed the most remarkable sights that we had ever seen in our lives.

I do not expect any one to take these accounts as facts on my statement alone. Our minds are so constituted that we cannot believe anything outside of our own range of observation and apparently in contradiction to the regular order of nature as we understand it on the assertions of other people. We can credit no supernatural occurrences unless we have put them to the proof of our own senses and then we receive them with great hesitation and doubt at first the evidences of our own eyes, ears and touch. It is easier to think that we have been deluded in some unexplainable way than to admit that things may happen outside of the established and orderly range of occurrences. You argue to yourself that you never saw a ghost or heard from one and that therefore nobody else ever did. If you once set out, however, in the path of occult research you will soon reach the conviction that there are wonderful forces in the universe quite outside of physical organisms. Keeley, the Philadelphia investigator has gotten hold of one or two of these vibratory forces. He seals up a pound weight in a long glass jar and makes it rise to the top of the jar by playing a harmony on a mouth organ. He makes an insulated cylinder revolve by whistling a tune. Last winter in the house of a friend on Summit avenue, with five persons present no professional medium among them—I saw a table suspended in the air three feet above the floor with such a force that the united efforts of three stout men were barely able to push it down. Once a strolling musician came to a place in England where a steel railway bridge was nearly completed. He struck the engineer in charge for a contribution. The engineer refused him rather rudely. "Very well," said the man, "I will fiddle your damned bridge down." "Fiddle away and be damned to you," said the engineer. The tramp began to play a peculiar harmony on the violin, repeating it over and over again. Pretty soon the bridge began to vibrate and sway. The swaying increased. The fiddler had struck the chord to which the steel structure was keyed. The engineer gave him money and begged him to cease playing.

I believe that the time is not far distant when all men who have advanced beyond the animal phase of existence so far as to earnestly desire some certainty of the life of the freed spirit will find knowledge available of as convincing a nature as are the evidences commonly accepted as attesting the occurrences of our everyday affairs. Then indeed, when called to enter the silent halls of death we will go,

"Not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed,
By an unfaltering trust, approach the grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

EVERY time that a people which has long crouched in slavery and ignorance is moved to its lowest depths there appear monsters and heroes, prodigies of crime and prodigies of virtue.—Lamartine.

FREDERICK DOUGLASS, THE NEGRO ORATOR OF FREEDOM.

A most effective object lesson as to the horrors of slavery was the appearance on the platform year after year of Frederick Douglass, born a slave, the noble son of some degenerate white father; a son who, by reason of being forced by man-made law to accept his dark-faced mother's status of slavery, was thus able in his palmy days of freedom and prosperity to use his natural eloquence in behalf of the enthralled sex whose thralldom he had been compelled to share. Mrs. Elizabeth Cady Stanton, the cultured white woman who was for so many years his co-worker in the cause of freedom for women and men alike, says in the tribute offered to his memory at his funeral services recently:

"Trained in the severe school of slavery, I saw him first before a Boston audience fresh from the land of bondage. He stood there like an African prince, conscious of his dignity and power, grand in his physical proportions, majestic in his wrath, as with keen wit, satire and indignation he portrayed the bitterness of slavery, the humiliation of subjection to those who in all human virtues and capacities were inferior to himself. . . . Thus I first saw him and wondered as I listened that any mortal man should have ever tried to subjugate a being with such marvelous powers, such self-respect, such intense love of liberty. Around him sat the great anti-slavery orators of the day, watching his effect on that immense audience completely magnetized by his eloquence, laughing and crying by turns, with his rapid flights from pathos to humor. All other speakers seemed tame after Douglass. Sitting near, I heard Wendell Phillips say to Lydia Maria Child: 'Verily, this boy who has only just graduated from the Southern Institution (as slavery was called) throws us all into the shade.' 'Ah,' she replied, 'the iron has entered into his soul and he knows the wrongs of slavery subjectively, the rest of you speak only from an objective point of view.'"

It was the privilege of the present writer to see Frederick Douglass on several occasions. The first occurring in May, 1868, at the New York May anniversary of the "Equal Rights Association," held in Cooper Institute, Mrs. E. C. Stanton presiding. Among the speakers on the platform were Mrs. Stanton, Ernestine L. Rose, Lucy Stone, Susan B. Anthony, Olympia Brown, Col. T. W. Higginson, Henry Blackwell, Charles C. Burleigh, Fred Douglass and others. I find in my diary of that date the following: "Frederick Douglass spoke at both the morning and evening sessions. I heard him for the first time, and was charmed by his finished power of oratory. He seems to be a great favorite and as soon as he made his appearance on the platform clamorous cries for him arose from all portions of the house. He is a born orator, knows how to touch the chords of the human soul as well as a skillful organist understands handling the keys of his instrument; both can elicit what sounds they choose. He is much darker in complexion than I had fancied him, has a shrewd, intelligent, kindly face to which the bushy mass of woolly, greyish hair from which it looks forth gives a certain impressive air which dignifies and ennobles it."

After listening to him at another meeting about the same date I wrote: "His beaming eyes and expressive face lit up every passing emotion. He reminds one of a tawny lion an idea which is enhanced by the force and fervor with which he speaks. Negro as he is, he is a born orator and a noble pleader for his despoiled race."

Frederick Douglass and his white wife (a woman who revered him for his spirituality, who had strength of mind sufficient to make her overlook his merely physical—or racial—disabilities), came to Boston from their Washington home in 1884 to attend the funeral services of Wendell Phillips. On the evening of that day, the writer returning by way of the New England R. R. from the press rooms of the F. R. A. Index, noticed a subdued excitement pre-

vailing among the waiting passengers for the next train. Then the whisper took form, "That's Fred Douglass in there with his white wife." Looking through the open door of the waiting-room many were staring impertinently at the dark-faced orator standing alone by a brown-veiled woman (who might have been any color for all any observer could note through her thick veil) quietly dressed, of slender figure and refined air. Under any other circumstances the writer would have hesitated to introduce herself, but as a worker on *The Index*, to which Fred Douglass had been a subscriber from the first, she saw no reason why she might not join the two. She went forward and introduced herself as a representative of *The Index*. Mr. Douglass showed a hearty alacrity in recognizing her, and introduced her to his veiled wife, who merely bowed, and took no part in the conversation in regard to Wendell Phillips, his dear friend whose funeral they had just attended and of whom he spoke in a voice broken by emotion.

The last time I heard Frederick Douglass speak was an occasion for rejoicing to every true lover of liberty and equality for the human race. It was in 1886, during the Boston May Anniversary, when Douglass was billed to speak in Tremont Temple on behalf of woman suffrage. The large hall was beautifully decorated and the occasion proved a splendid ovation to the ex-slave. The élite of Boston, men and women, were present, and many were disappointed in getting into the hall. Although I had a platform ticket, I should have failed to get a seat had it not been for the courtesy of an earnest male friend of woman suffrage who with considerable effort found one for me in the gallery from whence I surveyed with delight the sea of faces below. Although Douglass was not at his best that evening since he read his speech from manuscript, yet tastefully dressed, with a red rose pinned on his coat, he reminded one of a noble old lion with his magnificent mane of grizzled hair, and the immense audience cheered him over and over again with great enthusiasm.

Such an hour as that I thought might be some recompense to him for his dreary years of slavery, but its chief significance was in the lesson given to all humanity of the grand triumph of character over the combined forces of caste and hard circumstances.

S. A. U.

SUBTLE INFLUENCES.

Everything is a centre of force and thought being a process of conception must be attended with the development of energy, which will be the stronger the more intense the thought operation. Everything in nature gives off influence of some kind, and the human organism which is so wonderful an embodiment of organized forces must radiate influence of various kinds, which may be so subtle, however, as not to be readily cognized. Those influences need not be merely physical. If thought itself cannot transmit vibration beyond the organism, the molecular vibrations in the brain which attend it, may themselves be able to affect the external medium, and thus thoughts be communicated from mind to mind. Therefore as thought is a spiritual force, every human being may be regarded as the center from which emanates various influences for good or evil, without reference to his own particular actions. With the concentration of thought this influence will become intensified, awakening in other minds corresponding thoughts, as the vibration of one wire arouses into active vibration another wire in sympathy with it. The human organism is an instrument ever ready to respond to external vibrations, and this is true no less of the psychical principle than of the body itself, and true perhaps in a still greater degree of that mysterious something called the mind or spirit which bears the impress of the experiences of life, with all its joys and sorrows, hopes and fears. Thus are we all speaking to our fellows, inaudibly it may be, but in tones whose vibrations reach the soul, giving rise to thoughts which come we know

not whither and which aid us, if we are in sympathy with them, to realize ideals that without them might have faded away like a passing dream.

THE INCONCEIVABLE.

By the word conception as popularly used is meant that which is imagined, that of which some representative image is formed in the mind. Thus one says he conceives a thing to be so and so, or it is something which he cannot conceive, meaning always that it is or is not something of which a picture, so to speak, can be formed in the mind. With the purely metaphysical meaning of the word we have nothing to do in this article. What we desire to indicate is that conceivability, as we have defined it, is no limit or test of possibility. One says as a reason for not believing a proposition that he cannot conceive what is stated, but the fact that he cannot form a conception of it is no evidence that it does not exist. We can conceive or imagine things, the elements of which have in some form or other entered the mind, but there are a thousand things which have never impressed the senses and of which we have never formed any representation whatever. To deny their existence simply because we cannot conceive their form of being would be folly. The probability is that what arises in the mind in the form of a mental image symbolizes only a very small part of this universe; of things spiritual we form conceptions only such as are possible with the aid of material symbols. If one says that he can have no conception of a spirit except in connection with a body similar to this material body, the statement may be admitted, and moreover, when we think of a spiritual life, we have to fashion and form it in our mind after the only life of which we have any representative knowledge, the only life of which we have any personal experience. This is right and proper, but when one, forgetting his own mental limitations, declares that the spirit must bear resemblance to this physical form made up of material atoms, and gives as a reason for this belief that he cannot form an idea of any kind of a body, he thereby exceeds the laws of correct reasoning and talks not like a philosopher, but like a child. If the spirit life were something of which we could form an image and that image corresponded with the reality, it would rather imply that the spirit life like the present one was limited and evanescent, for everything by which we are surrounded, even "the everlasting hills," are subject to change; they had their formation and will in time decay and disappear. To say that the spirit can be correctly imagined as formed of material combinations, is to affirm that the spirit is mutable, that it is subject to aggregation and segregation, to dissolution and death. The fact of the actual inconceivability of spirit, which nevertheless we know to exist by its manifestation, is the best evidence that it belongs to an order that is not merely phenomenal, an order in which cause and effect do not exist as they do in this physical world, but rather to an order that is durable, permanent, and therefore exempt from all mundane changes such as those with which we are familiar.

PSYCHICAL SCIENCE.

For convenience we divide science into various divisions and sub-divisions. One of the most general of the distinctions is physical and psychical. As the human mind is constituted, it is compelled to recognize two different orders of existence, the objective and subjective. The objective may be represented by the movement of a cloud, the subjective by the consciousness of pain. In the former, we recognize material motion, which reduced to its ultimate in the terminology of materialism is a change of space relations between molecules or atoms. The latter, the consciousness of pain, is an experience, something sui generis, that is, not susceptible of being classified or compared with any other phenomena. By no effort of the imagination can we conceive a passage from the motion of a molecule to the sensation of pain. Pain may be conceived as the accompaniment

of motion, as being correlated with it, as being in some way the concomitant of it. Indeed George Henry Lewes conceived sensation as one side of the shield of which molecular motion was the other, as the subjective aspect of thought, of which molecular motion is the objective aspect, but he recognized the impossibility of a transformation of one into the other. Then we have the phenomena of the material world objectively and the experiences, that is, the feelings, emotions, thoughts, reasonings, evolutions, etc., of the mind. One we call physical, the other we call psychical. One is just as legitimate a subject of investigation as the other. They both belong to the orderly processes of nature. They are both parts of the cosmos. The study of the operations of the human mind, of the thoughts, decisions, purposes, determinations of men are certainly not less important than the study of his physical functions and movements.

It may be said that we cannot see emotions, thoughts, etc., of the mind and that, therefore, they cannot be properly classed among the objects of science. This is a very superficial objection. It requires but little knowledge of science to enable one to know that we do not actually see any external objects. What we perceive is mental, an image as we are accustomed to regard it, (but erroneously,) an impression made upon the mind by some externality.

The deepest realities, the most powerful forces in nature are invisible. What an absurdity it would be to say that there can be no science of electricity because electricity is invisible and can be known only by its manifestations.

There has been from time immemorial a mental philosophy and the great difficulty with the study of mental philosophy has been the absence of carefully collected and thoroughly verified data, such as to some extent we now possess. The only methods of studying the mind were entirely a priori, but in these modern days, there is a disposition to note the effects of human experience, even apparently the most trivial, such as dreams, evanescent impressions, etc., and to make these, as well as phenomena that are classified under the name of telepathy, clairvoyance, etc., the basis of a careful and rigid scientific induction regarding the mind itself, but this is carrying science farther than some persons are able to pursue it, for the reason that they have limited their knowledge to the range of the senses and erroneously imagined that the physical is the limit of the real and the conceivable is the limit of the possible. Psychical phenomena are not only observable and calculable, but they are also classifiable and already they are sufficiently large in number and varied in character to give strong hints of laws which underlie them.

PARKER AND FROTHINGHAM ON SPIRITUALISM.

Theodore Parker in 1856 wrote in his private journal as follows: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian population. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4. It admits all the truths of morality and religion in all the world's sects."

In 1873, in an address before the Free Religious Association, O. B. Frothingham, said: "Spiritualism is rapidly becoming a distinct religion. It is not all of a piece. There are different schools of it—a school of necromancy and a school that is devoted to truth. It has different philosophies—a philosophy of instinct which legitimates passion, sanctifies appetite and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature, and a philosophy of faith which lays stress on the moral and spiritual intuitions, and indulges the brightest hopes for man

on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem and declining in influence. The higher is gaining in strength and dignity. The older Spiritualism grows, the calmer and more intellectual it becomes, the clearer its view, the loftier its range of aspirations. As scholars, thinkers, teachers come to profess it, it takes on a nobler character and exerts a wider influence through the upper classes of society. Its existence as a fact in the religious world and a fact of vast moment is unquestionable." Mr. Frothingham goes on to show that Spiritualism, while it takes a new departure and follows a new path, while it rejects the popular scheme of redemption and has a horror of priestcraft, teaches the essential truths of religion—the divine rule of the world, the immortality of the soul, the supremacy of moral law and the oneness of the race. Its progress is in the churches as well as outside of them. For multitudes it has broken down the wall of separation between this world and the next. It has revealed the fact that peace between heaven and earth is not something to be effected, but something established in the constitution of things and that communication between them is possible. Special authoritative revelations are not recognized, creeds and confession take their place with other party manifestoes, and mediation is dispensed with as being outworn machinery that cumbers the engine room; and the priest is an impertinence. "Spiritualism lets the soul of man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters feebly at first and perhaps drops helpless to the ground. The air and space bewilder it, but the wings in a little time will recover their strength and then the creature will revel in the width that appalls it and fly toward the sun it fears."

Spiritualism is now finding expression in literature; its phenomena are being made a subject of study by men who are leading authorities in the scientific world; it is modifying popular theological conceptions and making its influence felt among thinkers of every school of thought, and among multitudes in every class of society. Spiritualism in its highest and best form will some day be the religion of the civilized world.

THE ORGANISM AS A CLOSED SYSTEM.

In the Popular Science Monthly for February, Professor John W. Langley treats of a closed system, which he describes as one in which the products of a change within it are retained, or at least the internal changes of shape or stress do not travel away. The pendulum may be described as such a system because, "while gravity causes it to move down to the lowest portion of its arc, the motion thus acquired carries it beyond this point and up the other side, thus converting actual into potential energy, and this alternate conversion and reconversion will go on forever in the absence of friction."

Professor Langley lays down the general proposition that self-limited changes occur only in closed systems, and he affirms that any organized structure, and more especially a living animal, may be considered as a closed system; "for, though it is true the animal is dependent on food, and is constantly giving out heat and other forms of energy, still, for any moderate period of time these balance each other, while the organism as a whole is dependent for its integrity upon a constant regulation of its internal states through incessant changes, which, moreover, must be self-regulating in character." A machine which perfectly represents the play of self-limited forces is the dynamo for the production of currents of electricity. After describing the construction and working of this "semi-living machine," Professor Langley says: "It is known beyond doubt that in a working dynamo the action of the current is twofold. It not only tends to stop the armature, but it actually diminishes the magnetism of the fields, and so lessens the electro-motive force by attacking it at the very place of its origin. Let me repeat: the magnetism and the rotation create the electro-motive

force, this latter creates the current; then the current in turn reacts both to oppose the rotation and to cut down its own initial cause; and, further, this reaction on the cause is found always to require an appreciable time."

This is supposed by Professor Langley to be a new principle, which is exhibited as a reactionary force, that not only opposes the generating stress by setting up one like and opposite in direction, but tends as the change progresses to reduce the initial impulses which created the change. He says that many examples of the operation of such a principle may be drawn from physiology, and he refers in particular to the case of muscular fatigue. The initial cause of muscular contraction is the nervous stimulus sent to the organ. As soon as the muscle contracts, the motion within it generates free acid. This acid, "which is therefore of the nature of a reactionary product, reduces the irritability of the fibrillae, but in addition, it reduces the power of a nerve to transmit and to generate nerve force, so that not only is the mandate traveling along the nerve resisted by the greater sluggishness of the muscle, but also the nerve force itself which is the material form taken by the will, is attached and lessened in the very place of its origin."

When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself, and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.—Marcus Aurelius.

LET not the authority of the writer, whether he be of high or low literary repute, influence you; but let the love of pure truth draw you to read. You should not inquire who wrote it, but consider attentively what is written.—Thomas A. Kempis.

CENTURIES are but seconds in the mighty development of advancing humanity. The swelling curve, however, has its little indentations; and it is irksome to find one's self in such an interval of decadence.—Alexander von Humboldt.

WISDOM does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do as well as to talk, and to make our words and our actions all of a color.—Seneca.

NO MAN or nation of men, conscious of doing a great thing, was ever in that thing doing other than a small one.—Carlyle.

A RALLY.

By ANNIE L. MUZZEY.

Heart, why sit you sighing,
It is late—too late?
Better far be trying
Tides that never wait.

Why this weak repining?
No good comes of whining,
Set your light a shining,
Face and conquer Fate!

Heart, arouse and banish
All your brood of woes,
Strike, and they will vanish,
Whither no man knows!

Have no thought of failing—
Doubt and fear and quailing,
Trembling and bewailing
Will not vanquish foes!

Heart, be brave and steady,
Hands, be firm and true,
Reaching, restless, ready
For the work to do.

There are fruits for growing,
Gifts for Love's bestowing,
Fields that wait the sowing,
Seed that we must sow!

VOICE OF THE PEOPLE

"THERE IS NO DEATH."

BY ST. GEORGE BEST.

There is no death! We fall asleep.
To wake in some diviner sphere,
Where bright stars their vigils keep,
Where strains of richer music sweep
Across th' enraptured listener's ear.

Is that far land where we shall reap
What we have sown in weakness here,
O'er every sense this truth shall creep,
There is no death!

There gentle hands shall dry the tear
The pilgrim's eyes did sometimes weep;
And olden loves again shall cheer,
And olden voices sweet and clear,
Shall answer to the murmuring deep,
There is no death!

A BED-TIME SONG.

Sway to and fro in the twilight gray,
This is the ferry for shadowtown;
It always sails at the end of the day
Just as the darkness is closing down.

Rest, little head, on my shoulder—so,
A sleepy kiss is the only fare;
Drifting away from the world we go,
Baby and I in the rocking chair.

See where the fire logs glow and spark,
Glitter the lights of the shadowland.
The pelting rains on the window—bark!
Are ripples lapping upon its strand.

There where the mirror is glancing dim,
A lake with its glimmering cool and still;
Blossoms are waving above its brim,
Those over there on the window sill.

Rock slow, more slow, in the dusky light,
Silently lowering the anchor down;
Dear little passenger, say good night,
We've reached the harbour of Shadowtown.

THE LAST MAN.

TO THE EDITOR: Of the various conflicting theories advanced concerning the probable fate of the last survivor of our race, the following are the most prominent:

1. The sun's heat gradually diminishing will cause a corresponding increase in the earth's glacial zones, and when they meet at the equator the last man will be frozen to death.

2. The earth's orbit approaches the sun in a spiral form which will continue until our planet has come in such close proximity to it that the last man will either be sunstruck or roasted to death.

3. The earth's crust absorbing the waters on its surface as well as the moisture in the air will cause such an impoverishment of this most essential element that the last man will die of thirst.

4. Drought and cold combined will destroy vegetation so that the last man will starve to death.

5. The absorption of the moisture in the air by the parched earth will result in a chemical deterioration of the atmosphere, so that the last man will suffocate to death.

6. Ice accumulating at the North pole faster than at the South pole will eventually in a change of the earth's centre of gravity, initiating tremendous cataclysms which will wipe all life off the face of the earth.

7. Volcanic upheavals beneath the sea will precipitate vast volumes of water, or tidal (earthquake) waves, into others parts of the globe, producing a sudden "tilting" with the same result. Upon this possibility my theory that the so-called "canals" of Mars are dykes erected for the purpose of confining expected cataclysms of this kind within harmless bounds, is based. (Presuming that Mars is more subject to the phenomenon of the "shifting of the poles" than Terra, and that past experiences of this kind have finally forced the Martians to resort to these means for protecting themselves against future cataclysms.)

8. Elevations of land being reduced by the abrasion of wind and rain, results in a gradual filling up of the seas and submerging of the land, so that the last man will be drowned.

9. An unequal cooling process will cause the earth to break into fragments before the life of the last man is extinct, so that he will be either crushed to death or experience "a fall through space."

10. A collision of our globe with a comet is not a remote possibility. In this case all life will be either destroyed by the noxious vapors in which it will be engulfed, or by an explosion which may result from the co-mingling of these cometary gases with the elements of our atmosphere.

11. Several so-called fixed stars have been seen to suddenly flash forth with an unusual brilliancy for a brief period and then vanish forever. May these catastrophes not have been caused by comets or other bodies falling into them whose material furnished the needed elements for intensifying the heat to such a degree that the entire orb was consumed? If this should be the fate of our sun, incineration of all its satellites will be the result. This would be the analogue on a large scale of the catastrophe suggested in the preceding paragraph.

12. And last, but not least: After organic life has reached and passed its prime, retrogression or devolution will commence, due to our planet's gradual decadence, eventuating in all life ending where it commenced. In this event there will be no last man, since there is no distinct line of demarkation at which it may be said, here man ends and ape begins, or vice versa.

HERMAN WETTSTEIN.

COL. HIGGINSON AND WOMAN'S RIGHTS.

"And," he has defended the natural and civil rights of mothers!

TO THE EDITOR: In reading your word of the "interesting and eventful personal history of Thomas W. Higginson," I am involuntarily reminded of the blessing invoked upon the beloved President Abraham Lincoln by one who owed him grateful love and honor. The lines containing it were loving, prophetic, historic and humorous. I reproduce them here as I remember them:

"God bless you, Abraham Lincoln!
May your death be both late and aisy,
And when you lie with the tip of each toe
Upturned to the roots of a daisy,
May this be your epitaph, nately writ,
"Though traitors abused him vilely,
He was honest and true, and he loved a
joke,
And he pardoned Miles O'Reilly!"

Thomas Wentworth Higginson "came of the best New England stock and has been a reformer, soldier and author." "His grandfather was a delegate to the Congress of 1782, and took a conspicuous part in the politics of his time, and," you tell us "the memory of his father was especially cherished because of his large philanthropies. In the atmosphere of Harvard University, Col. Higginson was born and there passed his youth," and there he was educated in letters and "divinity."

As a soldier he was valiant and courageous, I can never doubt, as he enabled and enlisted men with a black skin to take their places in the ranks of our country's defenders, to wear the United States uniform and to carry and guard our flag, thus at last the pariahs were recognized by the State of Massachusetts and the general government as men.

"He was at the front fighting in behalf of the principles for which he had already sacrificed," and as before has held the same attitude in defending the rights of women. Before he was connected (I believe) with the Independent, he was for years a regular contributor to The Woman's Journal—over his initials—and so charming and provocative were these editorials, that one woman at least felt the stimulus in writing for the same advocacy in her own city and State, or when in some active centre, as at the nation's capital, to write "letters" for the same journal. Many women must be able to testify to the strength gained from these wise or witty articles, to help carry forward the conflict. No matter how strong was their inheritance of justice or their persistence in work, they recognized in Col. Higginson a learned, able and excellent defender, and one who had the spirit as well as the graces of chivalry. Ah! knighthood had not always a foundation of justice.

Col. Higginson has written several tracts and books for our cause, the first tract was entitled, "Shall Women Learn the Alphabet?" and here in my library is a book of 400 pages, "Common Sense about Women," published in 1882, dedicated "to my little daughter Margaret." It contains papers on "Normandy States-

manship," "Too Much Prediction," "The Votes of non-Combatants," "Good of the Governed," "One Responsible Head," "Vicarious Honors," "How to Make Women Understand Politics," and ninety-eight others. But the last we want to teach by actual participation of women at the polls, "Ought Women to Learn the Alphabet" of politics then?

Here is one citation from the tracts: "The fulcrum has been already given, in the alphabet, and we must simply watch, and see whether the earth does not move."

"There is the plain fact; woman must be either a subject or an equal; there is no middle ground. Every concession to a supposed principle only involves the necessity of the next concession for which that principle calls. Once yield the alphabet, and we abandon the whole long theory of subjection and coverture the past is set aside, and we have nothing but abstractions to fall back upon. Reasoning abstractly, it must be admitted that the argument has been, thus far, entirely on the women's side, inasmuch as no man has yet seriously tried to meet them with argument. It is an alarming feature of this discussion, that it has reversed, very generally, the traditional positions of the sexes; the women have had all the logic; and the most intelligent men, when they have attempted the other side, have limited themselves to satire and gossip. What rational woman can really be convinced by the nonsense which is talked in ordinary society around her—as, that it is right to admit girls to common schools, and equally right to exclude them from colleges; that it is proper for a woman to sing in public, but indelicate for her to speak in public; that a post-office is an exceptionable place to drop a bit of paper into, but a ballot-box terribly dangerous? No cause in the world can keep above water, sustained by such contradictions as these, too feeble and slight to be dignified by the name of fallacies. Some persons profess to think it impossible to reason with a woman, and such critics certainly show no disposition to try the experiment. But we must remember that all our American institutions are based on consistency, or on nothing; all claim to be founded on the principles of natural right; and when they quit those, they are lost."

In connection with Col. Higginson's fealty to justice, and woman's right to protect herself, I record here Lucy Stone's choice of the Rev. Thos. W. Higginson to perform the marriage service for herself and Henry B. Blackwell, and "the protest against existing marriage laws," drawn up and signed by them, and Mr. Higginson's attestation in the Worcester and Boston papers when he said, "I never perform the marriage ceremony without a renewed sense of the iniquity of our present system of laws in respect to marriage," a system by which "man and wife are one, and that one is the husband." "It was with my hearty concurrence," he said, "that the protest was read and signed, as a part of the nuptial ceremony." Mr. Higginson shared in Mrs. Stone's strong convictions.

Elizabeth Cady Stanton wrote of her last year: "Lucy Stone was a born leader. She had strong convictions on all of life's problems, and bravely went forward wherever they led her."

CATHARINE A. F. STEBBINS.

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WOMAN AND THE HOME

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I heard a song—a song that thrilled my heart,
Though I have heard fair Patti and the rest
Of all the world's sweet singers. On the breast
Of a young mother in a gypsy's cart
There lay a black-eyed baby; without art,
Untrained, as is the wild bird's song at best,
Was the sweet voice that crooned the child to rest,
And soothed my pain, cooling my heart's hot smart.
No song of earth nor yet of heaven above,
Nor melody, nor human voice, nor bird,
Nor instrument that mortal ever heard,
Was like that mother's voice, attuned by love.
The angels tarried in their flight to hear
The simple song; for certes, heaven was near.
—Henry Coyle.

THE NATIONAL COUNCIL OF WOMEN IN THE UNITED STATES.

The National Council of Women of the United States, which closed its second triennial session in Washington this week, is a body whose history and standing entitle it to more than the ordinary mention which its transactions have received, as circulated throughout the country by the daily press.

That any body of women should convene for two and sometimes three sessions a day, during a period of two weeks, or for thirty consecutive sessions for any purpose whatever, is significant of a very unusual character of interest; but when we consider the wide range of the topics discussed, and the fact that to the study of these subjects and to the preparation of the addresses thereupon had been given the best thought of the brightest minds among women students, we have a still more significant indication of interest. And when we go one step further, and remember that the thirty sessions were characterized by absolute dignity and gentleness of bearing, by parliamentary order, and absence of all bickering and vituperation, we have another significant indication of progress. . . . The marked feature of this National Council is that it strives to substitute actual knowledge based on the unanswerable logic of facts, for opinions based upon sentiments and fancies and emotions. It is practically a republic of ideas; not an organization for counsel, but a Council of organizations, each organization being absolutely unmodified in its ideas, objects and methods of work by the Council; but each developing and formulating its own plans and processes and influence, and bringing the results as an object lesson, to be laid before every one of the other twenty organizations, which at present compose the Council. Thus each organization can bring, in condensed form, its absolute best, to stand side by side with the absolute best of societies representing other lines of work; can take its opportunity for learning and for teaching, for comparison of value of service to humanity, which is, after all, the real test of the value of any separate work, or of all work united.

As a broadening and elevating influence, the Council idea of union on all lines of agreement, and of absolute freedom on all points of disagreement—of interchange and mutual helpfulness with a view to mutual growth and wider usefulness, has already proven one of woman's best educators. Through it many have learned to know that a difference of opinion is not a cardinal sin; that breadth of outlook depends upon one's point of view; that every step upward naturally widens one's horizon and broadens one's vision; that no one individual, no one society can make of itself the center of the universe around which all helpful activities must revolve; that an all-round development never comes by looking at one side only; that seeing things outside of ourselves, with others' eyes, may even make us at last willing "to see ourselves as others see us."

The Congress as a body has seen great growth since its first triennial session was held in 1891. Its second session, just closed, would have occurred in 1894 but for the fact that the World's Congress of Representative Women, held in Chicago, absorbed the time and strength for international purposes, and made the interval between its first and second sessions one of four years, and so carried its regular meeting over to 1895.

The membership of the Council includes

twenty National Organizations, and as many more declared their friendly attitude toward it by the sending of fraternal delegates.

Our space does not permit any account of subjects, method of treatment, or of the power or personnel of those by whom the various lines of thought and work were presented. While religion and philanthropy, and suffrage, and education, and patriotism, and many other subjects received each their full share of attention, one could not fail to notice the fact of how largely the discourses turned upon the home, and all those things that strengthen and elevate the influence of motherhood. Especially along the lines of moral reform, the recognition of that responsibility for the childhood of the nation is largely in the hands of its women repeated itself in every variety of form, and ran parallel in every paper with the recognition of the difficulties of recurring radical changes in the present generation.

MRS. MARY LOWE DICKENSON,
President Woman's Council.

Women have painted battle pictures, and women have written battle hymns, but not until now has any American woman sculptured a fighting commander. Theo. Ruggles-Kitson has been commissioned to make for the city of Providence a bronze statue 7 feet and 6 inches high, of Esek Hopkins, the first Admiral of the American navy and a native of Rhode Island. It is, perhaps, one of the most conspicuous instances in this country of the selection of a woman as a sculptor of a heroic figure. Her sketch model won the instant liking of the commissioners and of the Hopkins descendants. Coming from the hand of a delicate woman the model is strangely strong and forceful, simple and temperate, and altogether satisfactory. Admiral Hopkins, in the clay sketch, is represented as giving a command from his quarter deck and pointing a long marine glass toward the enemy. It has a good deal of the kind of spirit which has made the Concord "Minute Man" famous.

A new bicycle magazine has made its appearance—The Wheelwoman. Mrs. Mary Sargent Hopkins, herself a pioneer wheelwoman, will conduct the magazine, which presents a bright appearance. The Wheelwoman is to be "devoted to the interests of woman who ride the wheel and to the conversion of those who do not." In this number a series of sketches upon "Prominent Women Who Advocate the Wheel" is begun, with an account of the stand taken in favor of bicycling by Mrs. Mary A. Livermore in the first days of women riders.

Mrs. Mabel L. MacCoy was ordained to the Universalist ministry at Mansfield Wednesday. Mrs. MacCoy is the first woman ordained to the ministry in Bristol county, and the first one to be ordained to the Universalist Church in the State of Massachusetts. The church at Mansfield is an influential one. Mrs. MacCoy was born in Dexter, Me., and was educated at Tufts College.

Mr. and Mrs. Gladstone were sitting in a church at Cannes the other day. They were near the pulpit, but when the sermon began Mr. Gladstone turned to his wife and said, irritably, "I can't hear." "Never mind, my dear," she replied, in a whisper loud enough to reach the pulpit, "never mind; go to sleep. It will do you much more good."

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peared on the left side of my collar bone. It was very sore continually, and after a time my left arm began to feel disagreeable. In a short time it pained me nearly all the time. With that and the scrofula I was in perfect misery all through the summer. I became so bad that my friends tried to me get to have a doc-

Hood's Sarsaparilla

from the blood the impurities which have accumulated during the winter, increases the appetite and improves the digestion, drives away that tired feeling and nervousness, and gives the strength and vigor without which we cannot appreciate beautiful Spring. It is

tor, but I thought I would try Hood's Sarsaparilla. I have taken five bottles and part of the sixth and am feeling like myself again. I have gained flesh rapidly. The scrofula bunch and my lameness has all gone, and I feel like a new creature." MISS HATTIE M. CLARK, Parkman, Maine.

The Spring Medicine

And the Best Blood Purifier.

Annales des Sciences Psychiques.

Recueil d'observations et d'expériences

PARAISANT TOUS LES DEUX MOIS

Dirigé par le Dr. DARIEX

CINQUIEME ANNEE, 1895

Les Annales des Sciences psychiques, dont le plan et le but sont tout à fait nouveaux, paraissent tous les deux mois depuis le 15 janvier 1891. Chaque livraison forme un cahier de quatre feuilles in-8° carré, de 64 pages, renferme sous une couverture.

Elles rapportent, avec force preuves à l'appui, toutes les observations sérieuses qui leur sont adressées, relativement aux faits sol-disant occultes, de télépathie, de lucidité, de pressentiments, de mouvements d'objets, d'apparitions objectives.

En dehors de ces recueils de faits, sont publiés des documents et discussions sur les bonnes conditions pour observer et expérimenter, des analyses, des bibliographies, des critiques, etc.

Abonnements, un an, du 15 janvier, 12 francs; la livraison, 2 fr. 50

Revue Philosophique

DE LA FRANCE & DE L'ETRANGER

Dirigée par TH. RIBOT, Professeur au Collège de France

VINGTIEME ANNEE, 1895

La REVUE PHILOSOPHIQUE paraît tous les mois, par livraisons de 7 à 8 feuilles grand in-8°, et forme ainsi à la fin de chaque année deux forts volumes d'environ 680 pages chacun.

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Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux équivoques et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie;—la logique deductive et inductive;—les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.

En un mot, par le variété de ses articles et par l'abondance de ses renseignements, elle donne un tableau complet du mouvement philosophique et scientifique en Europe. Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

On s'abonne sans frais à la librairie FELIX ALCAN, 108 Boulevard St. Germain Paris, dans tous les bureaux de poste de la France et de l'Union postale et chez tous les libraires.

BOOK REVIEWS.

[All books noticed under this head are for sale at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

In Wild Rose Time. By Amanda M. Douglas. Boston: Lee & Shepard. Cloth. Pp. 299. Price, \$1.50. Chicago: A. C. McClurg & Co.

On the thread of a misunderstanding between an interesting pair of lovers in the upper circles of life is oddly strung this presentation of life among the lowly as seen in the crowded tenement houses of large cities. Though it is mainly a story of child life among the poor the grown up heroes and heroines are vividly sketched in their leading individualities. This is especially so in the case of the drunken washerwoman, the brutal mother of the defenseless Quinn family, who is shown to have a sort of honest family pride even in her cruelty to her own children. The possibility of the truest virtues blossoming even in the midst of hardest poverty is shown in the little Quinn sisters, brave Dilsey and lovely crippled Bess, as well as in the hard working, poverty-stricken, kind-hearted neighbors, and the impulsive, generous newsboy Larry. The story is suggestive to both old and young.

America or Rome, Christ or the Pope, by John L. Brandt. Illustrated. Loyal Pub. Co., Toledo, O. Pp. 530, price, \$1.50. Mr. Brandt believes that the Church of Rome is the house of Satan and that "the Pope is the anti-Christ," and the purpose of his book is to prove the propositions by quoting from Catholic authorities and showing what the Catholic church has done. He has drawn largely from history. Mr. Brandt is pastor of the Central church of Toledo and is author of several books.

OBSERVATIONS REGARDING DYING PERSONS.

TO THE EDITOR: It has been my lot to be present at the death of several persons during the transition period. I present the following incidents for publication in the much admired JOURNAL, by your permission, and without prelude will say that my brother and I were at the bedside of my father in the last moments of his earthly life. He asked us to keep him up on the side of his bed so as to enable him to take a look at his favorite grove of timber. I placed my arms around his neck and shoulder, and my brother taking his feet placed them over the edge of the bed as I raised him up in a sitting posture, but before I had him erect he fainted. We immediately replaced him on his bed and I thought him completely past the dead line, but I told my brother to hand me the bottle of ammonia and after applying it to his nose for a few seconds he regained his consciousness. On coming to he exclaimed: "Well boys, I fainted, did I not?" "Yes," said I, "and we thought that you were effectually gone." "Well," said he, "that is the first rest I have had in six weeks." "Father," I said, "are you conscious that during those few moments you realized your personality?" "Yes," he said, "I am certain I did." "Well," I remarked, "you were virtually dead during that interval. The condition you for those few moments realized is the condition which will be your future life." Said he: "That is all I ask and the sooner I enter it the better." I will add that my father's mind was perfectly lucid at this time. He passed away in six hours after.

When David W. Wise, my neighbor, passed away, his wife was the only one present. After she supposed him dead he made this exclamation: "Eveline, all is well. I see a beautiful light, flowery country!"

The following psychological phenomena of a dying man may be of interest: I received word that my uncle, Levi Sharp, was in a dying condition, so I went to see him. I found him sound in mind, but from my aunt's report of his condition I was satisfied that his stomach was completely congested and paralyzed. I saw that he could live no longer than a person could fast and he had been in that condition for some four days then. Uncle was perfectly fearless of death and simply said that he could last but a few days. He added: "Henry, I am in a strange condition, and I want you to tell me what this strange condition of my mind is, as I know you study a great deal on the life of man." "All right, Uncle," said I, "go on." "Well," he continued, "when there

is no one in the house and I am very still for some time, I get hungry and I say to myself, I would like to have corn bread for this meal and, Henry, by the time I have finished my wish the bread appears. Then by the time I wish for it a plate appears and I place my bread on it. I then ask for lettuce and it also appears as I wish, and after I have finished preparing my meal I sit down on my imaginary chair to my imaginary table with my imaginary meal before me and eat it with a finer relish than I ever ate a physical meal, and more than equally satisfying. Now," said he, "I know this is but imagination, but what is the cause of its appearing so real? What is your solution of this condition of my mind?" I said, "In the first place your stomach is entirely dead. Aunt says you have no taste nor knowledge of what you eat. The life principle of your digestive organs is as dead to you as your arm would be if severed from your body, and the soul of your stomach no longer can act through your physical body, but it, the soul, acts through your spiritual organization and when the house is empty of persons you become perfectly passive and the soul of your gustatory organs acts through the organs of taste of your spirit body which is as yet confined to your physical body and while you may say that you know it is all imagination, yet it is real in spiritual life and you depend upon this, before four days have passed all your other physical organs will have reached the refined condition of your gustatory organs; you collected your diet by what psychologist call will power and it was actually the very same diet you were accustomed to have except the small earthly part not exceeding ten per cent.

"Well," said he, "I think that may be correct."

Before the termination of four days all his other physical faculties were left behind and his soul was inhabiting his spiritual body in spiritual regions engaged in spiritual enjoyment.

HENRY SHARP.

We have received many letters suggesting the publication in book form of Mrs. Underwood's "Automatic Communications." We will issue the work if we can receive a sufficient number of subscriptions to warrant the undertaking. All who will take copies at \$1.50 per volume will please write us, the subscriptions not to be paid, of course, until the work is published and ready for delivery.

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THE RATIONALE OF MAGNETIC HEALING.

BY CARL CROLLY.

It is in nervous diseases principally that magnetic healing has claimed its best success. There is, however, no reason why the most virulent, infectious disease should not quietly submit to this force. Our present state of knowledge leaves us no theoretical objections against the cure of leprosy by Oriental mediums. It is now a well established fact that diseases are mostly due to minute organisms, so-called germs. These germs produce an albuminous compound and to this all the mischief is due. We also know that when nature wants to get rid of these germs it sets the heat producing centres in motion; fever is nature's remedy against disease. By cultivating the germs in suitable mediums the albuminous compound has been produced outside of the body. The injection of this tox albumen into the blood of the horse has been followed by the appearance of a similar body in the blood of the horse, but with the property that the new formed body was death to the germ. This is called anti-toxin and was supposed to be a product of the horse's own individual bio-chemical substance. This supposition, however, is untrue. The tox albumen injected at once calls forth a commotion in the heat-producing nerve centres of the horse and that form of motion called heat simple transmutes the toxin into the anti-toxin. That this is the truth in the case can be demonstrated. If we pass a current of that form of motion known as electricity through a solution of toxin we produce the anti-toxin. Nature's methods are grand in their simplicity. It wrenches the poignard out of the hands of the invader, directs it against his heart and leaves him a thing of the past. Now the relation of magnetic healing to virulent diseases is plain. Animal magnetism is subject to the law of conservation of energy, as has been shown. It is itself a form of motion. Its direction by those competent towards the destruction of disease should be as successful as any method heretofore advised.

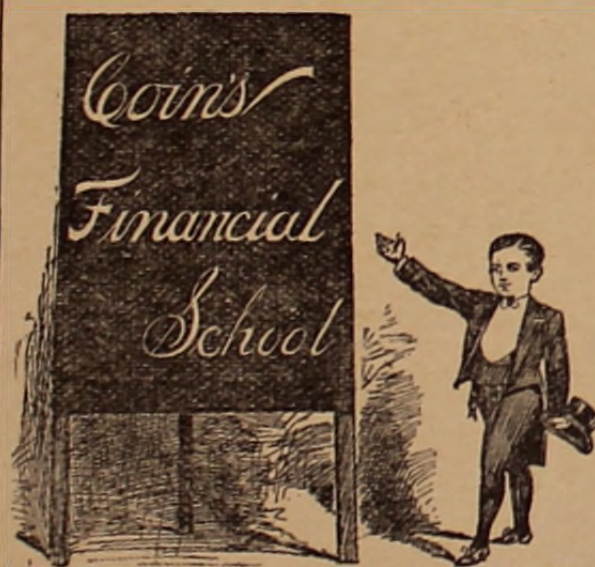
A medium named P. O. Keeler was arrested in Boston recently on the charge of giving an exhibition without a license. Keeler's performance was given in his own rooms and an admission fee of fifty cents was charged. M. S. Ayer, founder of the Spiritual Temple was the medium's bondman and principal backer and would have gone any reasonable length in support of Keeler's claim that his séance was a religious performance, for which no license was necessary, but Keeler pleaded guilty to the charge of setting up an exhibition without a license and paid a fine of \$15. The Boston Post comments as follows: "It is a great pity that medium Keeler did not find himself legally in a position to test the question as to the religious quality of slate-writing and materializing séances. By pleading guilty to conducting an 'entertainment' without a license and quietly paying his fine, he has left a very interesting problem unsolved. The judicial wisdom of the Commonwealth of Massachusetts has practically no limitations. It can determine questions of science and art as well as of dollars and cents, and with equal certitude. In times past it has proved equal to the puzzle of the ancient witchcraft, and it certainly should be able to fix the place which the modern variations on this old theme are to hold in the community. If in some way a case can be made up which shall bring the matter of spiritualistic phenomena before the courts for final determination as to their religious character, it will undoubtedly be a gratification to our friends in the spirit

world as well as a satisfaction to those who are still detained here."

Mr. W. W. Currier to whom we are indebted for the above clipping remarks: "Without entering into the merits or demerits of Mr. Keeler's mediumship at the present time the above from the Boston Post is certainly a clear and concise statement of the case, and with Mr. M. L. Ayer to back Mr. Keeler with all necessary funds to test the religious question of his exhibitions in the courts of this commonwealth, it does look as though he had shown the white feather to an unpardonable extent and placed himself in a very questionable position as an honest medium."

The March number of the North American Review has an article on "What Psychical Research has Accomplished," in which an article by Prof. Minot—referred to by Mr. J. Dodge in THE JOURNAL this week—is carefully reviewed. Prof. Minot is convicted of numerous misstatements and gross carelessness and is shown to have written on the subject not with knowledge, but in ignorance of well attested facts and with but slight acquaintance with the literature of the Society.

Ruth Morse contributes to the March number of The Chautauquan a thoughtful article on one of the beautiful lessons to be found in the study of literature, i. e.: the one showing how the great masters of original thought lend themselves to the office of interpreting the writings of others and passing on these works with added force in form more directly to be appropriated by the multitude. An interesting instance is Ruskin's "Queens' Gardens," from which the article is named.



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Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

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CHAPTER IV. Mental diseases little understood.

CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusuf. Strange logic and strange theories.

CHAPTER VI. SKEPTICISMS AND TESTS. Mistaken Spiritualists. Libels on the Spirit world. The whitewashing of Ethelplax.

CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palace of Jupiter. Re-incarnate literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.

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CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.

CHAPTER XI. "OUR FATHER."

CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published in 1840. It is a large book, equal to 600 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

8vo., 412 pages. Price, \$2.00. For sale, wholesale and retail, at THE RELIGIO-PHILOSOPHICAL JOURNAL OFFICE.

Hon. Sidney Dean, Boston, writes: I am slowly recovering from the long winter inertia, with its aches, pains and depression, and have the old inspiration to use the pen. I have taken the greatest interest in Mrs. U.'s automatic writings and the publications of your joint psychical journeyings in that direction, as chronicled in THE JOURNAL, as they bear so close a relation to the phenomena for years manifested through my own brain and hand. How I long for an interview with you and Mrs. U. and a free talk of a length which would weary you both. I have been delighted with the course of THE JOURNAL and with the conservatism and ability with which it is being conducted. It is always welcome, and is greedily read by every member of my family. Now that there is promise of fresh vitality to me, I shall be pleased to contribute to your columns such matter as you may require.

As Mr. Douglass saw that liberty was too great and too sacred a blessing for his own selfish enjoyment, he saw likewise that civil and political freedom could not be bound by sex, any more than it could be bound by race. He became an earnest advocate of woman suffrage. He spoke in favor of temperance and other moral reforms. He was benevolent in spirit and progressive in ideas. He was a striking and commanding figure—especially in later years, when the large bronzed face was crowned with hair like snow on the summit of Olympus.—Christian Register.

Last Sunday Dr. H. W. Thomas in his sermon said: "Physical life is the correspondence of the organism with its environment; physical death is the dissolution of that correspondence. The media of sense communication being thus destroyed it is only natural that the communion of the living with the dead should be mental, spiritual, rather than material or through sense manifestations. This is so in my own experience. I am conscious often of the presence of those not in the body and yet see no form, hear no words. Nor do I ask this. I feel and know more than I explain to myself or try to and much less try to make plain to others that the dead are often with the living. There should be no doubt of this both from reason and scripture and the experience of all ages, and that many have sense manifestations of the personal presence can hardly be questioned."

There is a continually growing mistrust in the efficacy of drugs. If there is a healing force in nature the secret of medicine can only consist in strengthening and guiding it. Maxwell, the forerunner of Mesmer, knew this. From his proposition, "there is no disease which is not curable by the spirit of life without the help of a physician," he draws the right conclusion, and continues "the universal remedy is nothing but the spirit of life increased in a suitable subject." Magnetism seeks to heal the diseased organism by the forces inherent therein by exciting them to activity. Modern physicians are becoming more and more averse to treatment with drugs, which Du Prel thinks not only proceeds from the false materialistic assumption that man is only a chemical compound, but even in regard to the effects is only a driving out of the devil by Beelzebub. By this treatment of drugs nature is often obliged to fight the disease and physician at the same time. Montaigne, when advised by his friends to call in a physician, answered that they should let him first recover his strength so that it might be able to resist the attack. Modern medicine inclines to the opinion more and more that nature and

not the physician cures, that the art of the latter consists only in supporting and directing the curative force of nature; that is to say, by medicaments to offer nature the means of attaining her aims. Sleep is often the best physician.

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Houghton, Mifflin & Co., will soon publish "The Daughters of the Revolution," a historical story (largely history on a thread of romance) by Charles Carleton Coffin, who aims to show how ardent and effective was the patriotism of the women of the Revolution.

An instrument known as the "gastrograph" has been constructed for purpose of recording the motions in the stomach of a patient under treatment, the movement of the food while it is undergoing chemical action being carefully and minutely recorded by means of electricity.—Current Literature.

The Century's Life of Napoleon has caught the popular fancy in a most surprising way, and copies of the magazine have been hard to get unless purchased within a few days of issue. "With each installment," says the Critic of March 2d, "the value and thoroughness of the work becomes more manifest."

The Arena has thrown itself into the van of the new political and social and literary movement of our day. The March number is an up-to-date as any of its precursors in the field. It opens with a fine autographed portrait of Lady Henry Somerset, who contributes a paper on "The Welcome Child"—a study in the movement for social purity and equal standard of morality for both sexes.

Isabella Beecher Hooker writes: "In THE JOURNAL of March 2nd is an article (on first page) 'Evidences of a Future Life,' that ought to be in a leaflet for universal dissemination. I would like to put one into every letter I write." We have received many applications for copies of THE JOURNAL containing this address. Not being able to supply them, we reprint the address this week. It is by a distinguished writer of national reputation.

Light says of Judge Dalley's work, "Mollie Fancher, the Brooklyn Enigma," "that it is a work of singular interest, and, whether as a psychical or pathological study, the case of Mollie Fancher must rank prominently amongst those examples

of the abnormal in nature which have puzzled alike doctors of medicine and doctors of divinity. It may be of interest to add that the book is not written from the Spiritualistic standpoint." Judge Dalley is a firm believer in Spiritualism, but in his life of Mollie Fancher he gives the facts in the interests of science, without advancing any theories.

B. O. Flower, the editor of the Arena, writes in the March number of that magazine a paper that is likely to provoke considerable discussion on "The Prophetic Faculty as Revealed in Dreams." It is a curious and interesting examination, full of data, some of which has been accumulated from authentic resources, some of which is vouched for as coming within personal knowledge and experience. The sincerity of the writer will cause many interested in the scientific investigation of well established psychic phenomena to read the paper carefully.

The committee on Fellowship of the Illinois State Convention recently suspended Rev. A. N. Alcott from the fellowship of the Universalist denomination because he was devoting his time to the work of the American Congress of Religious Societies. When the principles and purposes of the Congress are considered and when it is remembered that Mr. Alcott's congregation at Elgin had, by a vote of 116 to 3, given him a leave of absence that he might work for the Congress, the action of the committee on Fellowship seem to have been both narrow and stupid. Mr. Alcott's church stands by him. The committee had better reconsider its action.

The latest statistics of value give the first place to Confucianism, the second place to Hindooism, the third place to Roman catholicism, the fourth place to Mohammedanism, the figures being respectively, 256,000,000; 231,000,000; 190,000,000; 177,000,000. In this country, though the protestant churches outnumber the Roman catholic, that church leads with 6,231,000; the Methodists come second, with 4,589,284; the Baptists third, with 3,712,468 and the Presbyterians fourth, with 1,278,332. The Roman catholic authorities add about one-seventh to include the children omitted by the census takers; this gives the Roman catholic population as about 7,100,000 persons.

The First Free Church of Tacoma, Washington, is "pledged to the promotion of free, spiritual and universal religion in avowed independence of all the special historical religions and their sects." The fundamental aims of this Society are: (1.) The pursuit of truth by the method of freedom as opposed to the method of dogmatism or arbitrary authority, i. e., by the scientific method including all its necessary results, whatever they may be. (2.) The realization, both in the individual and in society of the highest moral ideal of humanity, and, (3.) The universal dissemination of the spirit of justice, reverence and love. Mr. Alfred W. Martin, a young man of ability and progressive spirit, is the minister of this Society.

Whether or not there is animal life in the spiritual world we may, perhaps, not know until we get there—for mediums are not more in accord on this point than on many another. But there is one thing we may know now, which is, that to describe evil beings with low passions and desires as having been dominated by "the spiritual principle which is the soul of a dog," is to pass an uncalled-for insult upon that noble animal, man's faithful and intelligent friend, and often his co-worker. Granted that men are often gluttonous,

sensual, and the rest; but dogs are not so. Animals in their natural state seek but to satisfy legitimately the various wants that belong to their natures; not until they become demoralized by contact with man do they become bestial, like the cat and wretched pig.—E. M. Beeby.

Mr. Geo. H. Jones, New York, writes: In THE JOURNAL of February 9, 1895, I find an article taken from Boston Budget, headed "Lilies and Astors." That you and I may more clearly understand the thoughts of each other on money matters, I address a few words of comment referring to the last few lines of the article, where the writer says, "Why should such a sum (\$40,000) be lost in a display which can only fade? Why pour profit into the pockets of one man, when so many institutions of charity and learning are suffering for want of endowment?" How is it possible that this money will be lost, or that it can be lost by Mr. Astor spending it in any way he sees fit. As everything is potentially something else, whether it be forms of matter, or forms of influence which come from matter, they are but manifestations of force in either case? Who can determine the best route for money to ultimate in the good of the greatest number of people. Let us peep through the smoked glass in the depot windows on the road Astor has shipped this investment of money. Depot 1, Florist. 2. Creditors of the florist, carpenters, masons, glaziers, boiler makers, coal dealers, helpers, and their creditors, butchers, farmers, etc. Then the corporations, stockholders, etc., their creditors, etc., creditors, creditors, creditors. 3. Portions which stick to the hands of money grabbers, distributed by wills to endow colleges and charitable institutions; the spendthrift, the miser, the millionaire, or how would you suggest the best way?

Evolution In Its Relation to Evangelical Religion.

Addresses of B. F. Underwood, Prof. P. A. Chadbourne and Prof. Asa Gray at a meeting of the Evangelical Alliance held in Boston, Sept. 10, 1882. These addresses were given before an audience composed of 400 evangelical clergymen. In his letter inviting Mr. Underwood to make the opening address, the Secretary of the Alliance wrote:

"We have been shown in The Index some articles of yours on Darwin and evolution, etc., and you have thus been indicated as one likely to do a deserved service. The Evangelical Ministers' Association of Boston and vicinity, commonly known as the 'Evangelical Alliance,' has a regular meeting at Wesleyan Hall, Monday, 10 A. M., Sept. 11th. It is designed to have presented the subjects of 'Evolution in its Relation to Evangelical Religion.' It is presumed that you would take the ground that this evolution would damage the Bible and its account of creation, and disparage evangelical religion. If that is your position, would you do us the favor to present your views in a paper of twenty minutes or more, or an oral address?"

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RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unthought ways.

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CHICAGO, MARCH 30, 1895.

NEW SERIES—VOL. 5, NO. 45

Publisher's Announcements, Terms, Etc. See Last Page

THE OPEN COURT

AMONG THE SWISS ALPS.

BY ISABEL L. JOHNSON.

I.

My last notes were sent the middle of September, the day before the Schynige Platte expedition. That morning looked promising, but one does not know from the promise of the valley what may be the reality upon the mountains. An early start was made with the hope that from Schynige Platte the Faulhorn might be reached. After running for the train, I had the misfortune to be carried beyond the Schynige Platte Bahn, because I did not know that Bahn was the German word for station. That I was in German Switzerland was evident. I was obliged to wait at the station and I set off for the lanes, getting a few botanical and zoological specimens from their stone walls. From the unfrequented paths I made my way back to the station, thence to the church perched high and close to the inn. It was a curious structure with porches. The listeners were crowded upon seats and standing upon the little porch. The large porch had vacant seats and women behind tables piled high with bread and small cakes were listening with one ear to the service and the other for a customer. Women in the pretty costume of the Bernois were sprinkled among those outside the church doors and the crowd within. A charity box outside gave opportunity for contributions, for collections are taken up only once a year in the established Swiss Church. A little money dropped into the box elicited a subdued "Thank you" from an old lady whose placid face under her velvet and lace cap I had noticed in my morning ramble. The silence was extreme among the congregation and the attention must have been inspirational to the minister.

The railway upon the Schynige Platte was opened the previous season. Like all the mountain railways in that vicinity it ran from point to point where views of the valley widened and sudden grandeur above wrapt one in wonderment from instant to instant. Sweeping by the great curve the tunnel of Gräth was entered as if in preparation for one of the most beautifully grand views among that ever exalting Bernois-Oberland. Suddenly the panorama is revealed as the train emerges from the tunnel. Lauterbrunnen Valley with its perpetual snow-robed Jungfrau frowning over it as a protecting majesty, contrasted with its wooded heights, its gorges and its streams. On the south lay the Grindelwald Valley with the giants, Schredhorn and Wetterhorn. I realized the folly of bending my way to the Faulhorn, so reached the summit of the Daube, delaying to catch grasshoppers which were hopping about on the sun-warmed grass and flowers,

while snow lay within reach of my hands on the other side of the rail fence. The delay lost me a very clear view of surrounding mountains, their glaciers and of Lakes Thun and Brienz. There was a sudden shutting off of all views; then came the lifting of a part of the thick veil, but nothing compensated fully for the loss of the most distant sights which a clear late afternoon would have revealed.

The next morning I drove to Lauterbrunnen with my baggage and took a room over a wood-carver's shop. The wood-carver had the best shop in the valley, besides a little one where his wife and little daughter passed most of their time. He took great pride in his new house with his nice shop below. The situation was fine and he delighted in the carved work which he had done upon the house's front. There were two little balconies, one on either side of the rooms on the first floor. A flight of stairs on the exterior of the house led to each which opened into rooms from which led to bed-chambers. The room leading from the chamber was furnished with a dresser, a stove and a sink. The dresser contained the necessary dishes for even a little dinner party and cooking utensils. Here I indulged in a few New England dishes and had the best broiled steaks that I had eaten since leaving Boston. Day and night the glacial stream rushed down the declivity near the house and the cuckoo clocks gave forth sounds that at all hours made one feel the woods were about her. During the eleven days that I made my headquarters in the valley I was continuously impressed by the industry of old and young. Mere babes helped in the harvest field. A toddler that could only look over a basket would drop potatoes into it. Little girls sat by the roadside making coarse laces for sale. Often cases back of them contained wood carvings and fancy articles made from minerals collected from veins in the Jungfrau and other mountains. Photographs often were a part of their stock. On the mountains girls and boys were met carrying on their backs huge demi-casks of milk, and the day I began the ascent to the Tschingel glacier I met a woman driving two hogs down a rough and steep road. The arrangements for carrying provisions up the mountains were varied, but one which was most curious was that for carrying luggage. It was as if a plain wooden chair had been made legless and from the front of the seat a piece of board had been fitted in the direction of the former legs. That was placed upon the head with the seat resting upon the man's back and the wooden back extending backwards piled with luggage. Sometimes straps made this curious arrangement fast to the wearer and again ropes and stout wooden armlets were used to make it fast.

I soon reached Trümmelbach Falls, of which too little has been said. After crossing the Lutschnie the gorge is quickly entered. About are the little shops and stands of the sellers of souvenirs. Occasionally a "look at a real chamois" is offered any one who makes a purchase. A stream from the Jungfrau has cut its way through the rock in a circuitous and often obscure way, so it is necessary to climb natural and artificial staircases to reach safe positions for seeing the rush of water through caves, trace it swirling in the great pit holes or falling

gracefully from the ledge. Murren was the first mountain excursion I made from the valley. It seemed only half an hour because I took the electric cars both for the ascent and descent. From its summit the grandest view of the Jungfrau, the Mönch and the Eiger (which had gained in extent and distinctness during the ascent) showed in their clearness with their glaciers and companion mountains, the Mittaghorn, Grosshorn, Breithorn, Tschingelhorn and others. I have regretted not having walked to the summit on another day and not having lingered a day or two at Muerren climbing to points where those would have opened other views of the snow mountains.

The first mountain climbing after my coming to Lauterbrunnen was up the Wegernalpe, which the windows of my chamber faced. The start was made about 7 o'clock one morning, and after reaching the Wegernalpe Station, I pushed on to the Eiger glacier. Up to that day I had only looked at glaciers. The experience of stepping upon one of them and of entering one of the artificial caves made so attractive upon different glaciers was ecstatic. While the exterior was a disappointment, within the cave was a deep blue, and the stratification, the faulting and other geological features were most tangible expressions of what text books and charts had taught. My luncheon was eaten upon the lateral moraine along which was a narrow path that I afterwards followed until it became like the ridge pole of a house and found that following it by the hollows of my feet would be a dangerous walk. I then made my way down the side and took a trackless course to the Wegernalpe Station, feeling tired enough to wait for the 4 o'clock train to take me back to the valley. That climb was a very easy one compared with my climbing of Steinberg, getting off the path and finding myself in a plight when the further ascent was accompanied with great danger and the descent by unpleasant chances. It was quite 6 o'clock when I returned to my room, having been active since 9 o'clock when my expedition began.

THE MEANING AND PROMISE OF OLD AGE.

BY W. A. CHAM.

Looked at outwardly old age appears not desirable. Did God's will or goodness, or nature's power fail that decay and death came into the world? Science and reason question why should man begin to die just when he seems best fitted to live? Already we think science presents some data for the solution of this problem, even now offering us a tentative answer to our questionings as to the meaning of old age and decay of organization and life in our world! Scientifically considered the human body is a community of organic cells, each cell maintaining its own individual life as citizen of this complex bodily community. The cell individual is born, lives and dies, it eats and drinks, works and produces offspring, its possesses certain organic rights and duties in relation to its neighbor cells. In considering the body as a whole as to its birth, growth, decay and death, we need to keep clearly in mind this cellular constitution and relation of its parts. The child is born into this world a growing body and life

constituted of countless microscopic cell bodies and lives, ever dependent for its larger being here upon these myriads of lesser beings. For twenty or thirty years these cell members grow, propagate their kind and die, but growth and new cell life exceeds decay and death, hence the human organism increases in size and strength. At thirty or forty the human body appears to reach its fullest and best condition of life, the mind most vigorous, the senses keenest, the organs most perfect in their function. Why may not this completest life of the physical man continue indefinitely, a thousand or ten thousand years, the cells maintaining their vigor, propagating with undiminished vitality so insuring constant fullness and strength to the man or woman. Why should decay set in just when the whole cellular organism appears in the best condition to live? Does science offer any answer, or any hint toward an answer? Let us consider a little: All organic life seems to originate through the conjugation or commingling of two or more differing cells, distinguished as male and female. By this union a certain potency or tendency of organic life is awakened that under favoring conditions multiplies, grows and develops into animal or man. Thus the embryo "mother cell" fertilized by the male elements and energies produces "daughter cells" by a process of segmentation or self-division of her own body, then dies. These daughter cells guided by some occult will, or soul, making for vegetable or animal life in this world arrange into a growing body. They seem to inherit the power of reproduction thus each in turn producing daughter cells without any direct fertilization through sexual conjugation. The first parent cell plainly imparts to her offspring a measure of the reproductive potency she received in the original fertilization, thus rendering them fertile through inheritance. By this process of cell reproduction the vegetable or animal organism grows, but only for a while, to a naturally limited extent, a point called maturity reached, reproduction of cells is lessened, the body grows old, decays and dies.

What means this old age of decay ending in death? Can we not discern a partial answer in some of the lower simpler animals where this same method of reproduction called parthenogenetics more or less prevails. Among some of the infusoria parthenogenetic reproduction appears to be the normal method. In higher animal life it is often manifest to a limited extent. Everywhere, however, in the lowest animal life or higher up, this law or fact stands plainly out, namely, that after the original fertilization, the first generation receives most largely the inherited power of reproduction, the next generation less, and so in continually lessening degree from generation to generation is this power of reproduction without sexual conjugation passed on from mothers to daughters, till at length the original fertility exhausted, the family or cells become barren and the whole organism of which they are members falls into decay and death. Now there may be a half dozen, a hundred, even thousands of generations in this way of nature's life producing, but the law is inviolable; sooner or later in parthenogenetic reproduction the fertile energy is spent and the race of cells or organisms grows barren and dies out. Does not this same natural law of lessening reproduction obtain in the human organism or community of cells? If this be true do we not discover here the law of physical old age, decay and death in the human body?

The human organism originates from the union, or fertile commingling of two vitally differing cells, the male and female, then through the process of parthenogenetic reproduction of cells the human embryo grows. Born into outer life the child increases to youth then maturity. Here plainly the vital force of the original fertilization is handed on from cell generation to cell generation as we have seen above, but with ever lessening potency. There is a constant decay and death of old and worn-out cells, but until adult age is reached reproduction of new cells generally outruns the decay and death of the old so that under favoring conditions the body increases. After adult age is reached more and

more cells become barren, fewer and fewer receive the constantly lessening heritage of the original cell fertilization, hence the decay of the old begins to exceed the birth of new, thus the whole organism begins to decay, runs down toward death. A long time the body may retain its outward fullness and completeness, but the cell members constituting it are becoming more and more barren and weakened so that its human vitality as an organism, dependent upon cell reproduction and growth must lessen year by year. Is not this the cause, the law of old age? The organs of the human body grow weak and palsied, the senses dull, the intellect fades out because the cell beings that constitute this body have become weak and barren through long continued parthenogenetic reproduction and so can produce no more, or only weakened and decaying offspring upon which the human body and life here depends. This we call old age and decay of the man. Is not this the same law of limitation in growth and life we discover plainly lower down in animal evolution? Is old age and decay in this world sad and pitiable? Is death the worst defeat of life? Is there no secret of rejuvenescence, no fountain of immortal vigor and beauty in all the universe? What is the meaning of this old age? Need we be afraid? We think that just here in answer to our questionings, nature and the soul promise their divinest gifts that bear the seal of immortal upleading into ever increasing knowledge, beauty and joy of being. The acorn is an arrested, partially developed oak, after fertilization of the oak ovule-cell or cells they propagate their kind generation after generation building up the acorn form. The acorn grows mature then comes arrest of development for a while in a kind of old age seed-life. 'Tis not the end, at the acorn's heart is throbbing the ideal and potent energy of new and higher life.

Favored by sunshine and food, this new life begins to develop. It feeds its new unfolding body from the old acorn cells. The old acorn form decays and dies in a measure, the new oak-shoot arises. The new and higher tree life consumes and transforms the old seed body in upbuilding its more perfect growing form. This is the rejuvenescence of the soul at the heart of the acorn in new body and life.

Nature gives us still completer revelation of her way. The cells of the egg of the insect propagate and grow into the grub. By and by this grub, fully grown, comes to a kind of old age as a worm. No more growth, no more active life a worm; the cells have ceased to propagate for such a state. 'Tis not the end; another higher ideal and potency of being is awakening and arising at the heart of the old-age sleeping grub. This higher ideal and energy of insect life feeds in part upon the old worm body that seems crumbling and fading away in old age and death. 'Tis simply the transformation of the old and lower into the new and higher; the soul being born from worm to insect. This is nature's way. The old man or woman, like the acorn and grub, come up to an old age that touches death. Is there nothing more? Why may we not trust to the eternal law of progress and beneficent saving which science discovers in the upward transformation of the rocks, trees, flowers and insects? If the soul of nature is so careful of the crystal, the fungus, and worm, that ever a new life is born from their dying old, shall we fear that old age and death bear no higher life for man! Already the higher science, looking and searching over the borders of this little world of sense into the vast unseen that infinitely unfolds us, is discovering and proclaiming more and more clearly immortal rejuvenescence; that the soul of rock, tree, worm or man growing and wearing awhile the form of this world, is not passing into night and death when old age and decay appear, but in this same old age and decay of this world's life has reached and is standing on the threshold of the infinite upper world, weaving and moulding within, and from the old decaying body of this world's matter a finer and more perfect body of hands and feet, organs and senses, far transcending in beauty and use those fashioned and worn here.

In nature's way, old age and decay that border on death surely come. Three or four score years of hoping, loving and striving, in mingled joy and pain, end in this, as to life here. Shall we fear and bewail our earthly lot as a sad failure? Why not rather rejoice in nature's and the soul's promise and assurance, and learn to see and understand how the seeming loss and defeat are only transformation upward, a rending and letting drop away to dust the shell, the pupa-case we wear and use a little while here, now outgrown, no longer needful for our soul's sweet, strong awakening and furtherance in love and wisdom, in beauty and helpful works? Since the new and higher is growing and being born for us, in the shadow of death cast by the coming morning light of the fairer, richer upper day whereto our souls are awakening, may we not hope and trust, even rejoice in old age and decay, more than in youth in the infinite promise of the future?

A JOY FOREVER.

BY BERTHA J. FRENCH.

Inherent in every soul is the love of beauty. To develop this embryonic sentiment, Nature, with the hand of an artist, the heart of a poet, the consummate wisdom of God, has arched the world with the bow of beauty. The dainty forms of flowers brighten with freshness, fragrance and color—the brown old dress of earth. Birds flash like living jewels through azure space, while their music floats in passionate, sweet cadence. Strands of silver sparkling, singing, woodland waters, mountains, rocks and trees lift the soul towards heights of infinite beauty. But contrast is necessary. For joy could not be experienced without the contrast of pain; nor beauty perceived without the antithesis of deformity. So sometimes the winsome smile of nature turns to frown, her wealth to poverty. These dark waves are necessary to render more lovely the rosy form of Venus. The perception and appreciation of beauty has evolved with the evolution of its possessor. The paint, red-feathers, beads with which primitive man delighted to deck himself, evidences the innate love of beauty; not only this but it shows the evolution of the standard of beauty. Red feathers and beads are no longer satisfying to the cultured nineteenth centurian. The gaudy chromo delights the child, the man demands the masterpiece of great artists. Similar has been the evolution of music. The war song of the savage has given place to the enchanting notes of an Albani or Patti. In romantic literature there was languid, stilted sentimentalism. We now have the vigorous works of Hugo, Balzac, Thackeray, Eliot and Meredith. To achieve the greatest beauty in literature, the form of reality must be draped in the classic robes of ideality.

"A thing of beauty is a joy forever," sang a classic poet, who like a delicate flower bloomed for a little time in the garden of the Muses. And what can be more transcendently beautiful in its possibilities and potentialities than a wondrous, passionate soul, as for a brief time it gives life to form of clay.

Thought, which is the whisperings of the spirit through human brain, is the unseen artist working on these walls of clay, a Jekyll or a Hyde. Expression, which is the result of thought, is the real beauty of a human face. It shows the status of the soul. Can there be any doubt but that the infirmities of old age are largely due to the fact that the constant thought of humanity has been that decrepitude is a necessity of age? Infirmities are courted by thoughts. If, like Victor Hugo, we would resolve to "keep the eternal springtime in our hearts," would we not greatly hinder the fading of physical charms? But the loveliness which is dependent on mere coloring and form is ephemeral as the fragile flower that fades with the first touch of frost. "Pain and time which trace deep lines and write a story on a human face have a strangely different effect on one face and another. The face that is only fair, even very fair, they mar and faw, but to the face whose beauty is the harmony between that which speaks from within and the form through which it speaks,

power is added by all that causes the outer to bear more deeply the impress of the inner. The pretty woman fades with the roses on her cheeks and the girlhood that lasts an hour; the beautiful woman finds her fullness of bloom only when a past has written itself on her and her power is then most irresistible when it seems going."

Those who see the use, the necessity of all the shadows and storms of life will not become embittered or unlovely through suffering, but more tender, loving, beautiful, will grow the soul, radiating the features with a diviner sympathy. Let us keep our minds so active, receptive to the wealth by genius given, our hearts so fresh, warm, true, attuned to the beauties of nature that "we never will grow old."

Our love and appreciation of beauty should not lessen, but increase with passing years. The glistening sky that arches over the head of the man should not seem less smiling and blue than it did to the boy; the stars should be as magical, the flowers as sweet and fair.

"Ah no, that time can never be,
This world will never lose its happy charm for me.
Not all the sorrow time can bring,
Not all life's mightiest woes,
Can take the odor from the fern, the color from the rose."

DR. BRONSON ON SPIRITUALISM.

By W. R. COLE.

Dr. S. C. Bronson, of the First M. E. Church, Burlington, Iowa, in a sermon against Spiritualism, says in regard to the supernatural, "This wave of miraculous power and inspiration rose until at last it dashed against the world in the form and agency of Christ, and there it ceased because henceforth superfluous." But how does he know that it is henceforth superfluous? Who is man, that he should undertake to say what is in the mind of God. We have seen that this is purely assumption without a single passage of scripture to support it. So we believe that Christian scientists, Bible curists, Latter Day Saints, Spiritualists and the Woodworth party, all have a right to expect an answer to their prayers the same as in Bible times, whatever that was. This is in harmony with reason, the scriptures and facts that cannot be controverted. We now come to Spiritualism.

Is Dr. Bronson right in regard to the stand he has taken in a recent sermon in relation to the psychic phenomena underlying it. Are these phenomena, as he claims, mostly the product of fraud and delusion. We think not. History shows that more or less of these occult phenomena have existed in all ages, and that they were a subject of investigation in the seventeenth century by Lady Conway and her associates in England. Rev. M. J. Savage, says, "The genuineness of these phenomena is as scientifically settled as the Copernican theory of the universe." On the other hand Dr. Bronson declares that Spiritualism "had its beginning in fraud, it was nourished in fraud, and doubtless will end in fraud. Two young women of doubtful reputation, under pique, deluded their mother, and then extended their delusions in everwidening circles. It began in cracking the joints of their fingers. Their mother asked questions of these strange noises, and received intelligent answers from the fingers of her wily daughters. With increased ability came increased wonders, speaking in foreign tongues, slatewriting, spirit photographs, materialization of spirits." Thus Dr. Bronson explains everything away on the theory of fraud, delusion and "startling coincidences." It was a mere coincidence the father in India who was shot through the heart, instantly appearing to his daughter in England, pressing his hand over his heart as if in pain. Swedenborg's vision of the fire in Stockholm, which is as well authenticated as any fact can be, was merely a subjective state of his mind. Which then of these distinguished ministers is right? It seems to us if the consensus of the competent can settle any question, there can be no doubt

about the existence of these phenomena, however difficult it may be to explain them.

First, if they were mere frauds or delusions, it is incredible that they should have spread over every civilized country in so short a time. That would be a greater miracle that the phenomena themselves, if two little, bad girls could deceive learned committees of lawyers, scientists, preachers, detectives, and mislead the whole world by cracking their finger joints. Nor will Dr. Bronson's statement that the phenomena appeals to man's religious sentiment explain their rapid spread and acceptance by millions of intelligent men and women. For they are accepted by great multitudes who ignore the religious theory entirely in their efforts to explain them. Mr. W. J. Hudson in his book, for instance, explains materialization, levitation, or the lifting of objects, visions, trance, speaking with tongues, prophecy, slatewriting, telepathy, clairvoyance, and the whole world of phenomena on the theory of a subconscious soul which steps out unconsciously, as it were, to the medium, and produces these miraculous feats. Does any one suppose a man of his intelligence and ability would work a lifetime to explain facts that have no existence except in fraud, and the imagination of stupid, deluded people.

Further, many of the most distinguished scientists the world over have investigated these phenomena for long years, under test conditions, and pronounced them genuine. Notably among these are such men as Prof. Crookes, the great chemist and physicist of England, who has studied them for twenty years, under conditions where fraud or delusion was absolutely impossible, and pronounced them more or less genuine; Alfred R. Wallace who stands by the side of Darwin as an evolutionist, in an able paper read at the World's Fair Psychical Congress says, "It was in the year 1843 I first became interested in psychical phenomena." Here, then, this distinguished scientist has been studying these phenomena for more than fifty years, and as a result of this half century's work, he says, "From personal knowledge and careful experiments, I can testify that some of these psychical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all other cases, in their recognition as facts, which any comprehensive theory must recognize and explain." The phenomena referred to in this paper are the mesmeric trance, the action of magnets on sensitives, clairvoyance, automatic writing, trance mediums, phantasms, stone-throwing, rappings, bell-ringing, the movement of furniture, spirit photographs and materializations. What more need we than such testimony as that. Dr. Wallace also endorses the spiritualistic theory for the explanation of these phenomena, and says, "I do believe that spiritual beings can and do subject themselves to general laws, and for certain purposes communicate with us and even produce material effects in the world around us, and that those beliefs will at no distant date be accepted by all truth seeking inquirers."

Of course there are several other theories advanced for the explanation of these phenomena. And each man has a perfect right to his own theory; and so too, has Dr. Bronson to his. We are only showing that his theory of fraud and delusion will not explain the facts, and hence must be abandoned for one that will explain them. That there is an immense amount of fraud connected with these phenomena, no one denies, for this is a rich field for mountebanks and charlatans in which to display their low cunning and avarice. But this has always been so. Jesus told his disciples that the time was coming when they would deceive the very elect if possible. And still the truths of Christianity were at the bottom of it all.

Further, that the doctor is wrong is seen in the fact that it is not as a rule the ignorant, depraved classes, as he intimates that believe in these phenomena, but often the most intelligent people, such as doctors, lawyers, ministers, teachers, reformers and scholars. William Lloyd Garrison was a most ardent believer in them. John G. Whittier, the

poet, says of him, "I have heard him talk much of his faith in Spiritualism. Death was to him but a passing from one room to another." Also Mr. F. W. H. Myers, distinguished as a scholar and psychologist, says, "The study of certain cases of phantasmal sights and sounds has gradually convinced me that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by surviving personalities of the departed, and I claim that the analysis of phantasmal sights and sounds, treated by careful rules of evidence, indicate this influence. I claim it is indicated also by automatic messages." Here is the fullest endorsement of the phenomena, together with the spiritualistic theory for the explanation of them. This too is authority which no one can doubt.

Also our own Prof. Elliott Coues of the Smithsonian Institute, a scientist of reputation, gives his testimony in their favor. We now have organized in almost every civilized country, psychical research societies, led on by men of the highest character and ability, expressly for the purpose of investigating these phenomena. We have reports of the investigation under test conditions of the famous medium of Italy, Eusapia Paladino, by several of the most able scientists of Europe. Those who have carried on the investigations were Aksakof, Councilor of State of Russia; Carl du Prel, Doctor of Philosophy, Munich; Prof. Charles Richet, Professor of the Faculty of Medicine in Paris, and Professor Lombroso, Professor of the Faculty of Medicine at Turin. Several of these distinguished men endorsed the phenomena reported by them.

If we had nothing but the endorsement which the great World's Fair Psychical Congress at Chicago gave these phenomena in August, 1893, we should never again have a doubt that the science of psychical research is founded on the truths of nature as truly as chemistry or any other science. The scholarly attainments and great ability of a majority of the 200 men and women who composed the auxiliary council of that congress, are sufficient to forever settle any question they might endorse. We see among them such names as Professor Crookes of England, Dr. Hartmann of Germany, Professor William James of Harvard, Professor Oliver Lodge of England, Professor Dolbear of Tufts College, etc.

The papers relating to these phenomena were masterly efforts. They had been first submitted to the committee, that nothing trivial or unreliable might be brought before the Congress. And they showed that they were the fruit of years of experience. Dr. Wallace showed that it was the summing up of fifty years' experience, and that almost infinite pains had been taken to verify the facts laid before the Congress. This was notably true of the paper of Professor Alexander of Brazil, on telekinetic phenomena, or the moving of objects by unseen forces.

In the light of all this, then, the only reasonable conclusion is that the science of psychic phenomena has come to stay. And instead of degrading people, it will increase their faith, enlighten their minds, and be an inspiration for good, as all other sciences have been. It is true it has had a harder struggle for existence than any other science. But this was to be expected, owing to the strange nature of the phenomena and the ease with which many of them could be counterfeited.

In conclusion, we think Dr. Bronson deals too harshly with the Spiritualists, as he did with Christian Scientists and others who differ with him. It is always wrong to condemn any man or set of men because of the race, sect, or party to which they accidentally may belong, for there are good and bad in all. But he has no mercy for any one who has anything to do with Spiritualism. He says; "These spiritual affinities are somehow marvelously associated with earthly lust. The brazen character of the faces one meets amongst the leaders, the long haired men and short haired women, are an unfortunate commentary on the whole association, sooner or later it turns the minds or morals of nearly all

who go into it. . . . Healthy men are suspicious of the mental balance of those who are entangled with it. *Have* nothing to do with it unless you are competent to sound its hollow depths and expose its absurdities." We have had an extensive acquaintance with Spiritualists, and can say they are fully equal to the members of other denominations in social purity, morality and intelligence. The truth is, no new movement in either religion or science as seen in the foregoing quotations, ever had half the number of distinguished men and women who came to its support at first. Would it be fair to take a backwoods camp-meeting where we have seen all kinds of iniquity going on, or those in asylums who are tainted with religious insanity, to represent the fruits of Christianity? And in view of the distinguished men and women studying them is it not a burlesque on truth to speak of the hollow depths of the phenomena upon which Spiritualists build their superstructure. For the facts exist, though they may be wrong in their interpretation of them. Then why are the Spiritualists so harshly criticised? Let the Doctor himself answer. He says: "The real belief of Spiritualism is the communication between the spirits of the dead and the living." He condemns precisely what he believes himself if he believes his Bible, and here is the proof of it. Moses and Elias appeared to Jesus and some of his disciples on the Mount of Transfiguration, and communicated with them. Matt. 17, 3. Here is a communication between the spirits of the living and the dead. Does the Doctor believe it or not? So, too, it was a communication between the spirit of the dead and the living when a certain angel made wonderful revelations to John on the Isle of Patmos, for the angel turned out to be man. Rev. 22, 9. It was the same when Samuel the prophet appeared to Saul and the woman of Endor. Samuel, 28, 15. So, too, it was the same when Jesus appeared to Paul on his road from Jerusalem to Damascus. "And a great light shone round about him and he was converted to Christianity." Acts, 9, 3-4-5. This was nothing more than a communication between the dead and the living. How, then, has this precious Bible doctrine become so degrading all at once. Somebody must be mistaken. Let the reader decide. For our part, the only creed we have is love to God and love to man as taught by Christ, and we glean the truth wherever found and use it for our own and others good, giving God the glory. In conclusion, we have no doubt but what the readers of THE JOURNAL will commend its editor for the broad liberal stand he has taken in giving all parties a fair hearing on these questions which are now more than ever of increasing interest to the people.

THE NEW CRUSADE.

By CELESTIA ROOT LANG.

Sound a trumpet that shall wake the dead! The dead. Who are the dead? Not the bodies that have moldered and are moldering and crumbling into dust, but the dormant souls in the live bodies, the moving mass of humanity that fill our cities and towns and throng the market places. These are the dead! These are the dormant souls! These are the dead that are to be awakened. Jesus said, standing in the midst of the multitude, "I am the resurrection and the life," that is, I am an example of the resurrection, the resurrection has taken place in me; I am an example of the resurrected life, the life that is the light of the world; the life that is to light every individual life, the breathing pulsing life, the soul of the universe. In the same sense I might say, I am the evolution, in other words I am an example of the spiritual evolution that has taken place in me and that is taking place in the advanced ranks of humanity to-day.

The "dead" are waking, and we want a bugle call loud enough to be heard by all; let it be like the sound of the last trumpet that shall echo from East to West and from North to South through the length and breadth of the land, calling all the awakened

souls to enter the ranks of a holy crusade—for the recovery of the holy sepulchre? No, but for the recovery of Christianity, and the Christ the divine ideal of humanity, from the sepulchre of traditionalism where it has long been buried. To-day if all who feel the divine life stirring in their souls would throw off their allegiance to traditionalism and enter the ranks we should have as vast waves of humanity as under the banner of the cross surged eastward in the eleventh, twelfth and thirteenth centuries for the recovery of the holy sepulchre.

"Let the dead bury their dead," we have only to do with the living. The crusade of to-day has a greater object before us than the recovery of the holy sepulchre. We are laboring for the recovery of the race, for the resurrection of the Christ in the individual, the divine life that through the evolutionary movement is coming to the surface; the second coming of the Christ, if you please to call it. Jesus and the disciples and those that were resuscitated during the first era of Christianity were only forerunners, only a prophecy of the completed evolutionary movement—the development of the divine in humanity. O humanity! humanity! the divine in you is sufficient to lift you out of the slough of despond if you would but rouse yourself and shake off this death sleep that is sweeping you into the vortex of oblivion. We want a crusade for the redemption and awakening of the Christ in the individual. We want a crusade made up of those within the Christian ranks who have come out of the shell of traditionalism and are ready to raise up the banner—Christ in the individual—like the brazen serpent in the wilderness, that all who behold it may feel the Christ, the divine life resurrected within themselves.

It behoves all who call themselves by the sacred name of Christian, without regard to sect or denomination, to come to the front and join the new crusade; the great fellowship of men and women striving above all to develop the divine in the individual, to make right and justice prevail on the earth.

But if none of the existing orthodox churches will join the Christ crusade, then the next step in Christianity will be outside of any of the existing orthodox churches; the spirit of progress, the Christ, will secure a new organization for itself, and more and more, as the Christ develops in the individual within the pale of the old organizations, will it disentangle itself and go to swell the new ranks. The thought has yet apparently to rise of a church or organization in which all who wish to live the new Christian life and have the best means of developing the divine life in themselves and in the race associated together as members of one body, tolerating each other in the varied results of their religious thinking. This union must be inward and not one of covenants, and it is to be reached by a reverse of the methods used by the old. The union of organization is only perfect when all the uniters are isolated. Each man, if he attempts to join himself to others, is on all sides cramped and diminished of his proportion; and the stricter the union, the smaller and more pitiful is he. But leave him alone to recognize in every hour and place the divine in himself, the secret soul, and he will go up and down doing the work of a true member, and, to the astonishment of all, the work will be done with concert, though no man spoke. Then let the new motto be, "Isolated in creed we stand, united in deed we fall." The union must be ideal in actual individualism. Wherever a just and heroic soul finds itself, there it will do what is next at hand and by the new quality of character it shall put forth, it shall abolish that old condition, law, or church in which it stands before the law of its own mind. Those who gain new views or outlive the old ones, not being allowed to hold their views in the old church, or if they do they are requested to take a back seat or the equivalent, are compelled to form a new organization if they are to have a church at all.

If one thinks at all, one wishes to think thoroughly to take in all facts, to have as perfect a theory of them as possible and to follow out the

theory to all its consequences. We overdo in these days the idea of evolution in the material world considered as an unbroken continuity of development and ignore the other half, the law of causation or spiritual evolution. In politics a large part of progress has been by a break with existing institutions, by a revolution. In religion almost every forward movement has been possible only by making a new beginning. Christianity itself, if it had not broken with Judaism of which it was first a part, would probably have perished.

I can conceive of a church in which an unbroken continuity of spiritual development in the individual would be possible, though as churches have been and are to-day, progress has been often possible only by withdrawing from them. Yes, I can even conceive the churches of the present time taking a long step forward, undergoing a thorough inward regeneration and evolving into the universal church of the future. I do not hold to the doctrine that the church of the future must follow along the lines of the past. There is no better name for religion on the Western Continent than Christianity. Jesus, its founder, was a divine man, representing what we may all attain ultimately. But the pure fountain of Christianity has been so fouled by traditionalism that a careful filtering is needful to obtain the crystal water of life. Tolstoi has accomplished this by a painful study of primitive Christianity. But with the extermination of dogma he does away with immortality and leaves only communistic brotherhood.

The Christ theory or spiritual evolution is a safer and surer corrective of Christianity. The Christ theory does not antagonize the scientific spirit and may be thus summarized: It is based upon the recognition of the Immanent God, the union of the Supreme with nature, divine energy permeating matter and form—a process of divine incarnation. The complete evolution of the divine or Christ in nature produces the complete or divine man. From the extreme past, as a divine emanation, the human soul has developed by the law of evolution. Through the infinite past it has continued its varied conditions of activity until at last it comes to birth as a spirit organism or "God's image," when it becomes conscious of its oneness with spirit, that is, pure spirit which is God. Immortality extends in both directions; conscious immortality dates from spirit birth. It does not attach infallibility to any particular system of revelation, but maintains that under proper conditions truth reveals itself to each individual. Heaven and hell are extreme spiritual conditions in this life, resulting from each person's life or thought. Resurrection takes place in this life whenever spirit comes to birth in the individual. Through spirit birth you come into the resurrection, into the spiritual realm or Christ plane. The Christ theory explains, as nothing else does, the divine in Jesus—the perfect fruit of humanity.

There are as many phases of religion as there are individuals. Absolute agreement on this profoundest theme cannot be expected between any two individuals—there are no two bodies, souls, and spirits alike. But to-day most thinking people unite in rejecting the larger portion of what the orthodox churches call religion, with their pagan ideas woven about a human deity; total depravity, instantaneous salvation, vicarious atonement, a short earthly probation followed by final judgment and eternal bliss or misery; a heaven of reward, harps and crowns, and a hell of everlasting punishment. The opposition to these tenacious dogmas, in many places has little or no organization. If men and women of the new dispensation in every town would combine to settle the fundamental principles of religion on which they secretly build, the world might be roused from its spiritual lethargy. And if Christianity survived the shock of losing its pet theology, it would discover the source of divine revelation, in the human soul, which that rubbish has buried for ages. An earnest of the possible result may be seen in what intuitive souls, seeking for truth in Christianity, have brought to light.

PSYCHICAL STUDIES IN FICTION.

How strong and deep and wide-spread is the popular interest in spiritual and psychical matters is evidenced in all current literature; and in fiction which best represents the trend of the common pervasive thought this is particularly observable during the last score of years. The writers do not always commit themselves as believers in the theories they propound, but the use they make of the possibilities found in hypnotism and spiritualistic theories show that they have been deeply interested and have in many cases made careful studies in what has been discovered in psychic science.

The elder Bulwer was one of the earliest novelists to weave into his writings the possibilities involved in psychic study. This was first shown in his "Zanoni," then later and most strongly in "A Strange Story" whose copious foot-notes show how deep a hold spiritual lore had taken of Bulwer's mind and how much attention and study he had given to the subject, in which he was thoroughly versed. He was indeed a believer in Spiritualism before he was called to try for himself its realities. His imaginative romance of an ideal world "The Coming Race" is based on his psychical investigations as any one familiar with occult thought can readily perceive as they read.

Mrs. Harriet Beecher Stowe whose "Uncle Tom's Cabin," a story which helped make history, is said to have been written in part under spiritual inspiration, and whose husband Prof. Calvin Stowe was the subject of direct spiritual ministrations has woven spiritual ideas into many of her delightful stories, notably in "Old Town Folks," and Elizabeth Phelps Ward's books and magazine articles have made spiritualistic ideas familiar and welcome where otherwise no entrance could have been made into orthodox homes. The beautiful expression of that thought in such works as "Beyond The Gates," "The Gates Ajar," and "The Gates Between," have won many to understand how much in harmony with man's nature, reason, and true soul progress are such possibilities of the future life.

Edward Bellamy whose "Looking Backward" which so recently stirred thousands of minds and hearts with its so-called Utopian theories which are founded on ideas born of spiritual studies, has written other works in which is shown his practical if not avowed belief in Spiritualism. Such as "Miss Luddington's Sister," and another whose name I cannot just now recall, as well as in his most charming brochure so well titled, "To Whom It Shall Come." Marion Crawford that most prolific of the Howe family of writers has made exceedingly free use of his psychic studies and theories in most of his novels while several of them like "Mr. Isaac," "Among the Immortals," "The Witch of Prague,"—that weird yet charming study of hypnotism—are wholly devoted to occult mystery, while others like "A Roman Singer" brings in the occult as a strong element of the plot.

Of a higher type of spiritual thought and theory are J. H. Shorthouse's strong stories "John Inglesant" and "The Little Schoolmaster Mark," which through their scholarly tone and pure ideals are calculated to make a deep impression on thoughtful serious minds of spiritual aspiration. And beautiful in their tenderness and love for humanity are Mrs. Oliphant's spiritualistic idyls "The Little Pilgrim" and "Old Lady Mary." Anyone who carefully reads between the lines of Mrs. Oliphant's loving biography of her relative, Lawrence Oliphant, can easily perceive how deep an impression his spiritual ideals have left on her mind, and that she herself has been an earnest student of psychical subjects.

Among the more recent favorites with fiction readers is one, Marie Correlli, whose popularity is mainly due to her free use of occult thought and spiritualistic ideas in her romances, where she allows her strong imagination to roam most freely and unleashed from any bonds of probability if it so suits her mood; but there is a great fascination to romantic minds in such works as her "Romance of Two

Worlds," "Ardath," and "The Soul of Lilith," and these and like stories have brought her fame and profit since they are seasoned with a smart peppering of real knowledge and a florid, perversive style.

How strongly tinged with occultism the minds of thinkers generally are is shown by many writers to-day who do not, however, make it a specialty. Such stories as Dr. Edward Eggleston's "Faith Doctor," Zola's "Lourdes," Henry James "The Bostonians," and in Mrs. Harrison Burton's story of "An Errant Wooling" now running as a serial in the Century a spiritual medium is called into play, while in one of the Chicago Evening News recent prize guessing stories, hypnotism, according to scientific methods was introduced as a factor in solving the mystery. And "Trilby" the very latest sensation in the world of fiction offers as its strongest point the possibilities involved in its latent power—even the heroine's death is the result partly of hypnotic suggestion, as well as of the surviving power of the human will on material planes even after the soul has passed beyond the veil which hides from material eyes the vast unseen universe of spirit.

Robert Louis Stevenson had a vein of psychical thought running through his works of which his "Mystery of Dr. Jekyll and Mr. Hyde" was perhaps the strongest exemplification. He is said to have often received the plot of some of his best stories through his dreams. Miss Murfree in all her Southern stories, notably in the "Prophet of the Great Smoky Mountain" has also this vein indicating her belief therein. Even among earlier writers like Charlotte Bronte in "Jane Eyre" and "Villette" is evidence of the force of the invisible upon their souls and intellectual thought.

I have here dealt with or rather hinted at the stream of tendency to belief in spiritual truths as shown in our leading fiction writers, and have no time to speak of the vast floods of fiction by writers as yet unknown to the wider public, but which every editor and publisher is aware of, which deal wholly with spiritual possibilities and psychic problems, which pouring daily hot from the press shows how strong the occult interest is in every direction. And always the writers of a nation reflect back the popular thought, feeling and tendency of the silent masses.

S. A. U.

THE UNSEEN UNIVERSE.

According to the view of many what is visible only is the real; the more tangible to touch or cognizable by the other senses, the more real it is to popular comprehension. Upon this conception is based belief in materialism, not that philosophical materialism which is confined to thinkers, but the popular materialism which conceives of nothing except that which is visible to the eye or is revealed through some of the senses. But it is a fact of science, not less than of philosophy, that the permanent is the invisible, the intangible, the uncognizable. What is seen is that which symbolically represents to the human mind the unseen. This is the conception of every great philosophical thinker who has given his thought to the world on this subject. Whether he holds with Berkeley that ultimate being is a divine personality, spiritual in its nature, or with Kant and Spencer that it is unrepresentable and unpicturable in thought and indistinguishable by any terms which apply to the relative world, still the teaching is that the ultimate power is that which lies behind, so to speak, all objects of sense, that of which phenomena are but the appearances to the mind of man, that which is the cause and basis of everything that exists, from the feather that is moved by the wind, to the majestic planet which marches through the fields of space. Is it not, therefore, presumption on the part of any one who claims to be a thinker to maintain that the real is only that which is revealed to the senses by the impression which it makes upon them. The fact is, there is a universe, so to speak, of which the visible universe is only such a representation as is possible to the

finite and sense-imprisoned mind of man. With more senses than we possess, or with senses more acute and capable of more comprehensive cognitions, glories in the natural world might be witnessed which have never dawned upon the mind of any human being in the flesh. It would seem, as somebody has observed, that our senses instead of enabling us to know all things, serve to restrict us from knowing all but a few things. This being true the implication is not in favor of the conception that the mind of man comprehends or even apprehends most of the universe that is real, but that it has caught only a few glimpses of the universe, and they are such only as sense limitations have permitted him to obtain. This view is altogether on a priori grounds in favor of the spiritual conception of the universe. It is not possible that mere collocations of matter could have given rise to the intelligence and comprehension of the philosopher. Qualities of mind must have a deeper basis than that which is afforded by the fleeting phenomena of material combinations. It is the spirit that forms the combinations and controls the body. It is the spirit that thinks and acts, that experiences pleasure and pain, that feels responsibility, that performs deeds of virtue. The body is but a system of organs through which man acts in contact with the material world. To say that the body gives rise to the intelligence is to affirm an absurdity than which there is none greater in the whole theological system. What materialism has to do in order to maintain itself is not merely to propound difficult questions to those who hold to the spiritual conceptions of things, but to show at least a little plausible evidence and argument in favor of its own prime assumption. All great thinkers, however much they may have been at times influenced with materialistic conceptions, have sooner or later grown out of them and come to adopt some spiritual or psychical view of nature. If they have declined to accept any of the common terminologies to express their ideas, they have at least recognized behind the world of phenomena the noumenal world, the real world of being, capable of evolving this material universe and sustaining by unerring law the whole fabric of nature.

EXTRACTS FROM LETTERS.

In a letter from a well-known public lecturer, a woman of culture, strong-souled and sweet-natured, who is a favorite with her audiences wherever she goes, but who does not hesitate to give credit to her friends outside of earth's sphere for many of the inspiring thoughts which she voices—I find the following interesting statement of her spiritual experiences:

"You ask me how I came into the psychic field and how my normal powers were affected by the semi-trance. To the latter question I will say that I believe my normal powers were stimulated and developed by these influences. I was never an unconscious medium for spirits and never felt that I perfectly expressed their ideas or desires, but I am fully convinced that their individuality was more or less clearly demonstrated through me, and I own that I owe to these experiences, influences and teachings the dearest part of my present life—the richest blessing of 'faith, hope and love.' There is not a day wholly void of these silent signals from the 'better land.' Signals unmistakable to my own mind, but perhaps not comprehensible to others. I never ask the spirits to do my work, nor take the responsibility of my acts, but I do believe that they lend a hand, give me a thought of wisdom, or a feeling of courage many times when otherwise I would faint by the way, and yet my natural attitude is one of skepticism and doubt. I recognize even with my personal knowledge of spiritual possibilities that we really know so little of the details of the higher existence in spite of our vivid glimpses, but that little, that is, the main fact that the soul exists somewhere consciously and in its individual entirety independent of these forms of flesh and as a creature of nature, not as a supernatural miraculous thing is

—why, everything that we require as a stimulus and inspiration to all beautiful endeavor, and all patient waiting.

Ah the waiting! Perhaps you do not know yet what that means, but to me whose larger circle of nearest and dearest friends is among the countless group of deathless affections on the 'other shore' that is a part of life's hardships. And what comes to me through my psychic perception is of the most needed and precious character in that it gives help and comfort and strength, and a cheerful sense of at-one-ness with God and his good purposes."

I give the above beautiful expression of assuredness of the continuity of life and of communion and kinship with spiritual spheres, as a sufficient answer to the many skeptics who ask as a writer in the *Arena* did not long since, "Supposing it is true that spirits exist and can communicate with mortals, what good is there in knowing that fact?" The knowledge of these facts, and it is really knowledge to many besides this friend who has done much to spread her faith, is thus seen sufficient to irradiate even the saddest life on earth, for the present life is so short, even at its most extended term as seen from a backward look, that the "waiting" will soon be over.

To show, as these extracts aim to do, the many-sided and sometimes disappointing phases of these psychic experiences I will now quote from the private letter of one who has done considerable poetic work with her pen and who though she has now attained nearly to the scriptural limit of earth life, still writes with youthful vigor. Although a member of a very conservative sect, she has affiliated much with Spiritualists, because of her personal experience, a part of which she relates as follows:

"Perhaps the narration of some of my spiritual experience may interest you. It was as far back as 1854 that I first sat down to 'try the spirits.' Before doing this I could get the table to tip, but not very strongly or satisfactorily. I wish I had kept these earlier communications for my mind had nothing what ever to do with them, and the handwriting was not my own. I received then good, sound advice, such as I would not have administered to myself—for instance, I was told among other things to be 'unassuming,' though I was unconscious of needing the implied reproof. One communication read, 'This upward path will lead to heaven.' There was no cajolery or flattery, nor any promise of some great mission such as so many profess to receive; but instead always words of encouragement, reproof, or counsel. There was never a name given of my own loved lost ones, but some names were signed of persons of remote ages and lofty attainment. If any or all were 'bogus' they at least gave sterling good advice and offered the highest moral guidance.

"This was very satisfactory to me. But in a few months, the manner of my writing changed—it had been purely automatic—the instant the point of my pencil touched the paper the whole sentence to come flashed into my mind. And from that time, with here and there an evidence of truth, the rest was false and misleading; in accordance often with what I would desire; promises given that were never verified. Perhaps there is some explanation to be found in this: When I first investigated what is called modern Spiritualism, I did so by myself, without mentioning aught about it to any one. I sat alone and shared no one's visible influence, good or bad. Then I went to a few private circles, became acquainted with a few mediums, and attended the spiritual meetings in Philadelphia.

"Once I lost my pet dog, dear to me in my isolation as a child could have been. I never expected to find him again in the crowded streets of the business portion of the city. But my hand wrote out in verse that the little animal had been guided to a safe retreat and would be restored to me. Next day I received a note (having advertised my loss) telling me where I would find my dog. He had sought refuge next door to a store I was in, having been left some blocks distant from there. He would not allow himself to be driven away, and the proprietor of the store (who knew me) seeing the dog's blue

ribbon and bell, took him to his home for the night and sent me word as soon as he saw my notice.

"About 1859 I was returning to Philadelphia in the steamer from Boston. It was the middle of November and we had a gale of wind nearly all the way. We were due in Philadelphia early in the evening of the second day, but the captain said we could not possibly reach there until midnight. I asked the the invisible ones and my hand wrote out that we should arrive at 10 o'clock (it may have been 9, but the hour was mentioned). We were at the wharf just as the clock struck the hour.

"I have also what I call symbolical dreams, which so far as I can understand them intimate a warning of something to occur."

The change in the character of the messages received by this lady, from the higher tone of those early communications to the false and misleading ones later when she sat in company with others, perhaps was due to differing conditions—the unknown 'conditions' so often mentioned in these communications which are never definitely stated—which perhaps are only discovered by some fortunate combination on the other side. In the experiences of Stainton Moses, as given in Mrs. Speers diary of the sésances, it was often stated by his control 'Imperator' that the introduction of new persons in the circle interfered with direct communication and upset the conditions. So it has been proved in the case of several other mediums, especially those sitting for their own private study of psychical matters. There is yet much to learn in every direction where the human mind, or spirit influence is concerned. That is one of the best of reasons for the encouragement of psychical research societies.

S A. U.

THE EDUCATION OF IDIOTS.

It is marvellous what progress has been made in the methods of developing the mental faculties of those who are born with more or less serious defects of nervous organization. The deaf and dumb have their faculty of sight so finely cultivated that it directly or indirectly makes up for their natural defect. The blind are enabled to do everything but actually see, and even the deaf, dumb and blind can, be coeducated that they may lead happy and useful lives. Even the idiot, whose defect is not the loss of a special sense, but is a general deficiency of brain development may undergo a mental transformation. It is true that such is not always the case. Miss Camilla E. Teisen, who is the chief instructress at the Pennsylvania asylum for the mentally defective, at Elwyn, thinks that it is not possible with present methods to do more with the lowest class of patients, than to remove some or all of their bad habits and teach them orderly movement of the muscles. On the other hand, Dr. S. Millington Miller, who has recently contributed a very interesting article on the building of the idiot brain to the *Metaphysical Magazine*, thinks differently, and is inclined to assert the absolute possibility of the transformation of the "boundless worse into the boundless better."

As in normal cases perfect sensation and active thought is associated with complexity of brain cell-structures and nerve-fibre tissues, we shall expect to find defective sensations and a deficiency of brain power accompanied by simplicity of cell-structure and nerve-fibre. Dr. A. W. Willmarth made numerous autopsies to discover the cause of imbecility, and, although he found the brain of the feeble-minded child more or less crude and simple as compared with that of the normal child's brain, yet there was no startling differences or defects in cell-structure. The brains of idiots are as a rule "smaller than those of the normal and are misshapen, but this is because they are not used, and is not due, in the vast bulk of cases, to any such material cause as cranial pressure." In most cases there is a general lack of nervous and muscular coördination and tonicity, with which is joined an equal deficiency of the physical senses and the moral sense. The investigations

of Darwin and others prove that touch is the finest and most indispensable sense. Little is known, however, of the condition of the sense of touch in idiots, although owing to its especial connection with the skin its defectiveness would probably have been noted if it really existed to a considerable extent. At all events, the experience of Miss Teisen leads her to believe sight and hearing to be the most frequently defective of the senses, and to regard the sense of sight as the most important to develop, and the most easy to be developed. This is to be expected, as the sense of sight is that which is the first to be appealed to under normal conditions, and it appears to have a special relation to the general nervous sensibility. The development of one sense is found to be accompanied with an improvement in the other senses, and thus as soon as the idea of color begins to be entertained development takes place in other directions, which is in accordance with the law of correlation.

It is remarked by Miss Teisen that many children of low grade have perfect sight which their minds cannot use. Dr. Miller, in commenting on this statement, suggests that in such cases perhaps the only defect is in the centres of apprehension and action, the gray tissue-cells of the brain itself. Probably it is attended, however, with a general defect of nervous sensibility, such as is exhibited by children who enjoy being pricked with pins and ask as a favor to have their teeth drawn, as Dr. Fernald says sometimes takes place. It may seem almost impossible to develop sense activity under such circumstances, and in the worst cases little has been done in this direction, but the difficult task has been proved to be not a hopeless one. The educational process adopted has the same aim as that which attends the beginning of school education in ordinary cases, the stimulation of the nerve-fibres and brain cells into action. In the idiot brain an abnormal apathy has to be overcome, but if it can be aroused into normal action there would seem to be a possibility of continued development of functional activity. Dr. Miller observes that the imbecile child's brain is improved in the same way as the biceps muscles of Sandow are enlarged. That is by the repeated use of dumb-bells, small in size at first and gradually increasing in weight. In the case of the imbecile brain, however, action consists in a series of nervous shocks which attract the child's attention to an external object. Thus, "if it is sight and hearing which are to be improved, the pupil is placed in a dark room, and into the darkness a single ray of light is admitted. When this rather startling and antithetic phenomenon has caught and riveted the child's attention, a slide is passed through a beam of light with sharply defined forms painted or engraved upon it—simple forms, such as the square, triangle, or star. Then the names of these figures are clearly and distinctly pronounced—the name sounded each time the object is exhibited." In less extreme cases it is sufficient to exhibit objects by lifting them from the table and simultaneously telling their names. It is evident that what has to be overcome is an abnormal apathy; as in normal cases a child will itself observe such objects and ask what they are.

The development of the senses of sight and hearing will be attended with an improvement of the senses of taste and smell. These are said by Dr. Miller to be largely a matter of moral education, however, and hence taste and smell, which are closely connected, will improve to some extent with the development of the moral sense. The importance of this sense education is apparent when we consider the position occupied by the senses in the development of the human mind under normal conditions. Sensation forms the basis of all intellectual culture and this has progressed throughout the whole animal kingdom pari passu with the development of the sensory apparatus.

EVERY one must think in his own way to arrive at truth. But he ought to keep himself in hand; we are too good for pure instinct.—Goethe.



BENEDICTUS.

BY MRS. C. L. SHACKLOCK.

Drop not beneath the weight of thine affliction,
Oh weary fainting soul!
Hyet shall bring to thee a benediction;
Press onward to the goal.

Look not on life with unavailing sorrow,
Brood not o'er earthly ill;
The glorious presage of the coming morrow
Thy waiting heart shall fill.

The tears which thou hast shed like gems are
shining
In thine immortal crown;
The clouds ere long will show their silver lining,
Lay not thy burden down;

But, with a fervent trust, a brave endeavor,
Act well a noble part;
So shalt thou rise above thy cares forever,
And in thine inmost heart

Peace shall descend to dwell with thee forever;
The heaven thou fain wouldst win,
The kingdom thou hast sought with vain en-
deavor,
Is thine own soul within.

Take up the cross, oh heir of life immortal!
Thy mission is divine.
Faint not! E'en now thou'rt near the open portal,
Whose glories for thee shine.

HYPNOTISM GONE MAD.

TO THE EDITOR: When that part of Mesmer's teachings modernly described by the word hypnotism, was accepted as true by the medical fraternity a hundred years after the same fraternity had taken delight in persecuting him for asserting their truth it became evident that the correlated facts of spirit control, sooner or later, rise to confound them as it has always confounded the mesmeric operator in his efforts to obtain an ideal subject—a Trilby.

A warning note has just reached us from across the water. Those immaculate M. D.s into whose angelic hands alone the governments of the nations were besought to entrust all lawful mesmeric manipulation, have carried their research across the border line. Having thus captured an unrecognized spirit manifestation they are vaunting their prowess; and, if not enlightened thereon, threaten to do untold injury among the weak minded committed to their care.

The following item was published March 13th in the Brooklyn Times credited, as you will see, to the London Telegraph, date not given:

ABLE TO TRANSFER LUNACY.

"A series of very wonderful experiments which have just been concluded by Dr. Luys, of Paris, whose observations and discoveries in connection with magnetism and electricity in relation to hypnotism made a profound impression upon the scientific world some time ago, has led to a remarkable result. The latest discovery, says the London Telegraph, establishes the fact that cerebral activity can be transferred to a crown of magnetized iron, in which the activity can be retained and subsequently passed on to a second person. Incredible as this may seem, Dr. Luys has proved its possibility by the experiments just referred to. He placed the crown, which in reality is only a circular band of magnetized iron, on the head of a female patient suffering from melancholia, with a mania for self-destruction, and with such success was the experiment attended that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies. About two weeks afterward he put the same crown, which meanwhile had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, complicated by frequent recurrent periods of lethargy. The patient was then hypnotized and immediately conducted himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality, and uttered exactly the same complaints as she had done. Similar phenomena have, it is reported, been observed in the case of every patient experimented upon. Another experiment showed that the crown retained the impression acquired, until it was made red hot." It is rather hard to have to print the

whole paragraph in THE JOURNAL, whose readers will have recognized, at the outset, in what manner the doctors were misled. Lest, however, through your exchanges this should reach others less familiar with trance, semi-trance and impressionable mediumship, justice demands an exposition of conduct, that, if not due to downright ignorance must be attributed to morbid, if not flagrant villiany.

Christ devoted one-third of his miracles to dispossession of evil spirits whom he called legion, emphasizing the importance of having his followers taught to do the same by instructing his disciples and again informing them as to the cause of their failure when the spirit successfully resisted their efforts.

Assuming the age of miracles to be passed, as the church claims, will it also claim that the spirits also ceased to possess men at the same time; or that their pranks were then permitted only that miracles might be performed through their expulsion? If not, then where are the people corresponding to the class relieved of their tormentors by Christ and his disciples. It certainly is a work lost to the church of to-day; and the class, as long as the present methods prevail are a lost class; but unfortunately not an extinct species. The nineteenth century classes them with the demented; wells and bars them in like so many wild beasts. Do you, reader, ever think what must be the feelings of these possessed ones, when in the intervals of release from influence—necessary to the spirit—they realize, with all a sane person's faculties, that they are hopelessly immured, with none but death to release them. It must seem like a horrible night-mare to have a sane moment. Once in a while a side-light is thrown upon them when we get a glimpse of one restored to manhood, emerging from a back ground of closed gates, barred windows and gloomy walls that encompass—despair. What think you of one who would risk placing another there. "Wonderful experiments" indeed. Unwittingly or knowingly facilitating the control of hysterical and lethargic subjects by the spirit of a suicide; for that is the language of that article when read by Spiritualists.

Nor do the doctors seem to realize that, in helping the first patient to his freedom they had driven out an undeveloped spirit as Christ taught men to drive them out. This is a power they might do well to develop. Next to the two basic facts of the spiritual philosophy—conscious existence after "death" and ability to communicate with earth—there is none better known perhaps than that, when spirits approach sensitive persons they impart more or less of their later experience in earth life. The consumptive communicates a cough; the frozen, a chill; the fever-stricken, a burning heat and thirst; the physically prostrated, excessive weakness, and those struck down in fierce encounter, a vengeful hatred, etc., etc. Of all, however, none, by the very nature of their death, are more prone to linger about the scenes of earth than the suicide. He has ended his earth career because of obstacles, the effort to surmount which he dreads more than death. He goes out vanquished and with his life experience prematurely shortened. There he finds all his difficulties magnified and his power to overcome them weakened. The general tendency of such an environment is to drive him back to earth; and we be to the one with whom he finds shelter. I do not argue the justice of this. Nature is sometimes very destructive, as witness the lightning—striking a man down in his own home. Oh! you put up lightning rods, do you? Your great-grandfather didn't. The salvation of mankind depends upon safeguarding against this evil and our children will be as far ahead of us in this matter as we are ahead of our grandfathers.

Before I knew how to deal with such cases I had years of experience with a subject who never dared to leave the cabin of a ferry boat until made fast to the bridge and needed to be closely watched whenever in the vicinity of deep water. Twice were fatal doses of poison taken, but were caught in time. The dispossessing treatment was simple and effective, largely owing to the subject's knowledge of the cause and the exercise of a strong will in conjunction with ours.

In the case referred to in this article the "magnetized ring" may have been serviceable. I say, may, because if first magnetized by spirits of a high development and then placed upon the head of a subject influenced by a spirit of the lower order, it would have been a great aid to dispossession. I have known chairs and beds and even a whole room so magne-

tized (?) (by a process not explainable in a short article) that when the subjects were seated therein many objectionable spirits needed the exercise of but little force to expel them.

It is not likely the ring had anything to do with this matter, however, and I regard the placing of the ring upon the head of the second person as simply aiding, through suggestion; encouraging the operator and confusing the subject.

The hypnotic condition is exceedingly encouraging to spirit control, especially when, as in this case, the operator must have gradually withdrawn his influence when expecting a "transfer of the lunacy" that he had set out to produce.

I have stepped aside, while preparing a general discussion of the subject, to meet so positive a demand for immediate discussion on this latest phase of wonder-mongering that is fast putting mankind, in relation to mesmerism, in the same position that the dog and the rabbit have lately held to vivisection.

N. A. CONKLIN.

BROOKLYN, N. Y.

ETHICS AND MACHINERY.

TO THE EDITOR: The series of articles by C. T. Stockwell on "The Ethical aspects of the Evolution of Machinery" in your columns are of especial value. In the discussions, wise and otherwise, of the labor question one often finds the opinion expressed, and even emphasized fiercely, that improved machinery crushes the wage-worker—an opinion not sustained by facts. In England, with the introduction of the loom, the spinning jenny and steam power, wages rose. In our country, in those States where capital is invested in the best machinery, wages are highest. In Massachusetts and Rhode Island, for instance, \$364 and \$340 yearly, (for men, women and children, average by census 1880); in Iowa, with less machinery, \$309; in North Carolina, with still less, and with little variety of labor \$152. These are wages in factories and mills, but farm and other wages show like results.

The late Henry C. Carey and Hon. Wm. D. Kelley, eminent protectionists, and D. A. Wells and Edward Atkinson, eminent free traders, held alike the opinion that machinery was not a bane but a blessing to the workman, Mr. Stockwell agreeing with these widely known persons.

The varied and growing wants of a more complex civilization, the thrift or improvidence of workmen, and other aspects of this matter might be considered, did space and the lending aim of your JOURNAL allow. Let it suffice to say that, if better wages mean a higher standard of life and nobler ethics, of which there can be no doubt when seen broadly, Mr. Stockwell is right, as better wages in proportion to costs of living have been, so far, the results of improved machinery. Years of careful and impartial research lead me to agree with him—an agreement which would put no bar in the way of a still better lot for the people, but would seek that betterment in the light of hope, not in the gloom of hate and despair.

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WOMAN AND THE HOME

WOMAN.

Our guardian angel she has always been,
Our guardian angel she will always be.
We'd have her fair as Helen, Sparta's Queen,
We'd have her virtuous as Penelope.

And she's so often all that we desire,
So fair, so virtuous, she must not mix
With evil, so we keep her from the mire,
The dirty slough of modern politics.

'Tis very strange how long some chestnuts live!
The foregoing is a chestnut, wormy, old—
But 'tis the reason legislators give
Why they the right to vote from her withhold.
—Boston Courier.

WHAT WOMAN SUFFRAGE HAS ACCOMPLISHED.

From an able paper entitled "Equal Suffrage for Men and Women," by Mrs. M. Emily Adams, the wife of Capt. Robt. C. Adams, a paper which excited a spicy discussion in the Montreal Woman's Club where it was originally read, we give some extracts showing what effect even partial suffrage for women has already accomplished. The paper is well worth perusal by every woman. It is published in full in the Toronto (Canada) Secular Thought of March 16th. Mrs. Adams says: "In advocating this widening of woman's sphere it is reasonable to ask how it has succeeded in places where it has been fairly tried. Concerning England, although John Bright opposed the movement he said, 'Woman Suffrage has proved good for woman, good for parliament, and good for the country.' In Iceland men and women are in every respect equal. The nation, which numbers about 73,000 people, is governed by representatives elected by men and women together. The work of education is in the hands of the women, and in the whole island not one illiterate man or woman is to be found. These veteran mothers, who educate their children, have produced a nation in which there are no prisons, no police, no thieves and no army. The Icelanders have proved the practicability of their domestic and political economy by a trial for many generations. In New Zealand, when the women entered parliament they banished all intoxicating liquors from the bar of the house and showed other strong intentions of attending to business. In Wyoming, they have had an equal suffrage for 25 years, so it is fair to look there to see its results. The strongest testimony is given showing how wise it is in the interests of morals and of humanity that women should take her place with man. A Governor of the Territory once said, 'The only dissenting voice against woman's suffrage was that of convicts who had been tried and found guilty by women jurors.' Governor Barber says, 'Women Suffrage does not degrade woman. On the contrary it ennobles her and brings out all the strong attributes of true womanhood. To their credit be it said, the women are almost a unit for ability, honesty and integrity wherever found, in high life or low life. A man must walk straight in Wyoming, for the women hold the balance of power and they are using it wisely and judiciously. They make the cause of education their first aim. They are making our schools the models of the country and they can make a dollar go much further than their husbands can.' The Legislature of Wyoming passed this resolution: 'That the possession and exercise of suffrage by the women in Wyoming for the past quarter of a century has wrought no harm and has done great good in many ways; that it has largely aided in banishing crime, pauperism and vice from the State, and that without any violent or oppressive legislation; that it has secured peaceful and orderly elections, good government and a remarkable degree of civilization and public order; and we point with pride to the facts that after nearly twenty-five years of woman suffrage not one county in Wyoming has a poor house, that our jails are almost empty, and crime, except that committed by strangers in the State, almost unknown; and as the result of experience we urge every civilized community on earth to enfranchise its women without delay.'

By the Constitution of Wyoming, no money can be appropriated by the government to religious or sectarian uses; the

rights of labor are recognized and monopolies are forever prohibited; an educational qualification is found in the suffrage clause and a provision that in payment of labor for the State there shall be no difference in wages because of sex. Women have not yet in Wyoming attained to seats in the Legislature as they have in New Zealand and Colorado, so all these good results have been brought merely by their possession of the ballot and their holding some of the minor offices of trust."

Mrs. Adams concludes by these sensible suggestions, pertinent to all localities: "If this is the result of woman's influence where she has made it felt, have not we women of Montreal a duty to perform? If we, by having votes, could help to promote the welfare of the city, the Province or the Dominion, could strengthen the hands of justice and of right, and loosen the bonds of iniquity and misery, is it not our duty to demand those votes? Should we not educate ourselves and others to see that the world is suffering for want of our help? In Ontario women have secured some votes and seats on the school boards. In Nova Scotia last year one vote more would have given them the suffrage; are we to be always in the rear?"

We give her pithy declaration of independence: "There is one plea, that to my mind overthrows all opposing arguments. It is that of Justice. We are governed, we are taxed without representation. We are not idiots, nor convicts, nor slaves, therefore, as British subjects we resent this injustice. In the name of the patriotic citizens of Boston who joined in their 'tea party,' because they were taxed without representation; in memory of John Hampden, who preferred to go to prison rather than to pay taxes to which he had not given his consent; in the name of Justice, let us demand equal suffrage for men and women."

Marchioness Li, the wife of Li Hung Chang, of China, is described as a very beautiful and, for China, a learned woman, who looks 35 and is 55. Her husband's wealth is fabulous and she spends royally, though she keeps accurate account of every item. In her magnificent home on the banks of the Pei-Ho she lives in great splendor, surrounded by song birds, peacocks, aquaria, pottery, gems, botanical collections and 1,000 attendants and servants. She has 2,000 coats, 1,200 pairs of "trouserettes" and 500 ur robes. Her feet are so small that she is unable to walk more than a few steps, but twice a day she bathes in oil of orange and acacia blooms and takes an airing in a cool sedan. Finally, she dresses her hair in fifty ways, her favorite coiffure being a la griffin.

Mrs. Margaret Deland, author of "John Ward, Preacher," is a great favorite in Boston. She is the owner of one of the largest mastiffs in the city, who accompanies his fond mistress in all her walks and rambles. He is noted for his politeness to smaller and inferior dogs, frequently giving up some choice morsel to mongrel curs. Mrs. Deland's home is a cozy house in one of the oldest but most pleasant streets in the city, where a glimpse of the blue waters of the Charles river may be obtained from a bay window over the front door. She devotes the entire morning to writing. Whether a volume of poems or a new novel is to be announced is not whispered in literary circles.



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HOOD'S Sarsaparilla

Annales des Sciences Psychiques.

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Revue Philosophique

DE LA FRANCE & DE L'ETRANGER

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VINGTIEME ANNEE, 1895

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Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux discussions et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie; — la logique deductive et inductive; — les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.

En un mot, par la variété de ses articles et par l'abondance de ses renseignements, elle donne un tableau complet du mouvement philosophique et scientifique en Europe.

Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

On s'abonne sans frais à la librairie FELIX ALCAN, 108 Boulevard St. Germain Paris, dans tous les bureaux de poste de la France et de l'Union postale et chez tous les libraires.

BOOK REVIEWS.

(All books noticed under this head are for sale at a discount of 10 per cent. from the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.)

The Funk & Wagnalls Standard Dictionary of the English Language, Vol. II. Funk & Wagnalls Company, New York, London and Toronto, 1895. Price, single volume edition \$12 to \$18; two volume edition from \$15 to \$22, according to binding. (The Fuller Book Co. 79 Dearborn St., Chicago, general western agents).

When the first volume of this remarkable work appeared about a year ago, THE JOURNAL gave an account of its general plan and scope and of the principles which had been applied in its preparation. It is not necessary to go over the same ground again, although there are certain features of this great dictionary on which something more may be said. The publishers are justified in their statement, that the work is "the joint product of many minds, reflecting the whole scholarship of the present age," by the fact that its editors, 247 in number, were selected from the front ranks of English and American scholars, each of whom is representative of all that is "latest and most approved in his own field of exploration and research." We do not find, however, any special provision for the scientific philosophy which under one form or another is gradually replacing the metaphysics. Theosophy and Spiritualism are represented respectively by Mr. William Q. Judge and Dr. H. B. Storer, and the former combined with Mystical Philosophy, is represented also by Mr. C. H. A. Bjerregaard. Theology and Philosophy are put under the guardianship of Dr. Daniel S. Gregory, but the modern philosophy of science, of which Herbert Spencer's system of evolution is the chief expression, does not come within that province. It is true that under the word "philosophy" we have, "(3) in positivism, the evident generalization of science, taking in all material things; perfectly unified knowledge (Spencer); the generalities of generalities (Lewes);" but that is the only reference under that head to the Synthetic Philosophy, although it is mentioned under "Synthetic," and also under "Evolution." The definitions of "evolution" are good, except that its relation to involution is not referred to. The two processes are opposite and complementaries in nature, and the theory of evolution is incomplete without involution.

In this relation it is of interest to note how the Standard Dictionary deals with the subject of science, especially as in the "Announcement" pamphlet issued with the presentation copies of the work special attention is drawn to its treatment of that subject. This may be gathered from the language used when comparing the Standard's treatment with that given to the word "science" by the Century and the International dictionaries. We are told the Standard "separates science proper, which deals with the phenomena, the laws, and the proximate causes or forces of the cosmos, from philosophy, which deals with the principles which underlie and condition all being and all knowledge. As philosophy thus deals with facts, and deals with them in accordance with the scientific method, it manifestly belongs within the sphere of science in the wide sense, as it deals with principles, or the ultimate facts of being and knowledge, it is clearly distinguished from science in the narrow sense, or science proper, and calls for its own distinct definition and distribution, as given by the Standard." This position is a very proper one, although it raises a doubt whether instead of using "science" in a wider and narrower sense, whether it embraces philosophy or not, it should not have been given its broader sense only, making philosophy its highest province, and placing under "metaphysics" all branches of philosophy, so-called, which are not strictly scientific.

The Standard, in its classification of sciences proper, gives them as (1) Mathematics, (2) Physical Science, (3) Biology, (4) Anthropology, (5) Theology. To class theology, which is defined as "the science of God and divine things" among sciences proper is to be condemned. Such a classification would be justifiable only if God were identified with nature, but theology in the Standard sense belongs to metaphysics, as we see from its definition, "the branch of theological science that treats of God, including (1) the being of God, (2) the attributes of God, (3) the doctrine of the Trinity, and (4) creation and providence." If theology is wrongly placed among sciences proper, anthropology is given too wide a scope. No doubt, as

man is a microcosmos, he has relation to everything on earth and in heaven, and therefore anthropology could be made to embrace every subject. Other objects, inorganic and organic, have, however, their special characters which require the formulation of special sciences. But organic bodies are so closely related to one another that the general divisions into plant and animal necessarily overlap, and man himself cannot be distinguished entirely from the lower members of the biological group. Hence the Standard properly places anthropology under general biology, and also makes a branch of systematic biology. Moreover, the close relation of plant, animal and man, requires that each of the three branches of systematic biology should have similar divisions, which include among others, structure, functions and development. Hence we have plant physiology, animal physiology and human physiology. But when we look for psychology we find it conspicuously absent from the first branches, it being restricted to anthropology. The only excuse for this restriction could be found in the fact, if it could be established, that the supposed psychological phenomena presented by animals are purely functional. But if so, what is there to prove that human psychology is not also purely functional? The fact is that mental science belongs exclusively to neither man nor animals. It belongs to both, although some of its phenomena are exhibited only by the former, and it should be given an independent position as a branch of biology.

One of the most important features of the Standard Dictionary is its treatment of synonyms and antonyms, and we think that it may with propriety pride itself on the work it has thus accomplished. That it is not altogether infallible, however, we see from its making "contrary" and "opposite" synonyms. That some ground for the usage may be found in the practice of the old logicians is true, but Trench long since pointed out that while opposites complete one another, that is, are complementary, contraries exclude each other and therefore they must be synonymous. The mistake is so common, however, that the editors of the Standard are perhaps excusable for falling into it. Not many mistakes of this kind could occur.

The Standard Dictionary is by no means limited to a classified and explanatory list of words, with illustrations, examples culled from the whole range of English literature. It contains various other features which, although subsidiary, are of great value. For instance, it gives a language key, comparing the vowel and consonantal sounds in twenty different languages; and also a detailed statement of the principles and explanations of the scientific alphabet prepared by the American Philological Society and used in the dictionary itself. Among its tables is a voluminous one of proper names, which for the first time includes names of all kinds, thus greatly facilitating reference. Its glossary of foreign words and phrases is extensive and has had the advantage of revision by Professor Wilkinson of the Chair of Poetry and Criticism in the University of Chicago. A useful addition is a short statement of the general principles determining correctness in English speed and writing, and giving a considerable number of examples of faulty diction.

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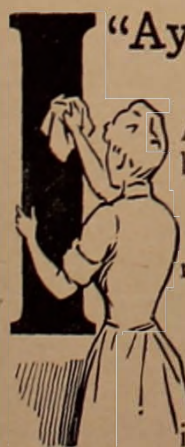
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According to the biblical account God created man in his own image "a living soul." "Nephish" in the Old Testament and "Psyche" in the New are the words used for soul hundreds of times. "Pneuma" is the New Testament term for the uncreated and eternal spirit. The "soul" or psyche being a living entity is capable of spontaneous activity within the range of its constitution. It feels, thinks and wills, in which three categories are included all facts of mentality. There may be creations not incarnated, some the most powerful like electricity and gravity which are subtle psychic forms. Some are conscious, others unconscious.

The biblical language would indicate that humanity was created a unit, a grand man, all of one blood. Experience favors this view. The facts of universal sympathy, intellectuality telepathy, psychometry, mind healing, etc., show the psychic solidarity of humanity. Inasmuch as air, water, earth, salts and vegetable products assimilate with the human constitution and there is no sharp dividing line between animals and man, may we not conclude that all creation has a common psychic basis differentiated into classes, genera, species and individuals for convenience of consideration, the whole evolving automatically by the life in it according to a predetermined plan but subject to the creating power.

Personality or self-consciousness in the Creator is evident from the wonderful order and purpose in the creation in which he is reflected. Man too has personality as shown by his consciousness of his faculties which constitute his individuality or ego.

While normal man has personality, in various phases it is dormant as in sleep and hypnotism. Being by nature in rapport with the psychic universe he is subject to its influx. It holds not only the memory of his experiences, but of all humanity so that it is a universal mind or memory. The entranced speaker utters what is presented to him, unconscious of its character, the thought presented to him being the nucleus of it. The hypnotized subject does or says what is suggested to him by the operator or otherwise and whatever is germane to it.

In the psychic (spiritual) circle personality is largely held in abeyance in the leader at least and being in rapport with the universal soul everything in it may present itself and the barrier being broken down all the marvellous phenomena occur.

The churches teach a middle state between earth and heaven, between the spiritual and the psychic spheres where are held the souls of departed friends and all humanity with life still in them; is it unreasonable that they should manifest themselves or that the reputed occult phenomena should occur? It is true there may be false presentations by lying souls as in normal life and without the ordinary means of identifying them one may be misled by them.

One should not be disappointed if old-time friends do not reveal themselves any

more than they continue true in this sphere. Here old friends forget us or pass us coldly by. Ties of blood and friendship are severed here by absence or new associations and environments. Why not there? Spiritual ties are alone eternal.

While phenomena in the psychical circle prove a life beyond the grave they prove nothing outside of a psychic life, nothing immortal. The terms "nephish" and "psyche" never imply immortality. Their subjects are created and may be destroyed. Spirit, "pneuma," is an uncreated essence and hence indestructable and immortal. United with this principle souls are rendered immortal. Such are the teachings of the divine spirit in Jesus Christ. "He that believeth in me shall never die, death hath no more dominion over him." To have eternal life one must be born of the spirit. Let us not deceive ourselves by the fact of life beyond the grave that it proves an immortal spiritual existence or that psychism is Spiritualism.

It is not here denied that spiritual entities may reveal themselves to humanity, but the manifestation in the ordinary psychic circles show nothing beyond the sphere of human mentality, but many things far below the character of the spirit that created the universe and was revealed in Jesus Christ.

In ordinary life the occult psychical universe may afford or reinforce our mentality and be the source of our inspiration. The poets, the artists, the inventors, the heroes, patriots and scholars are all there and active, and our loved ones too. All religions teach the interaction of that sphere with ours, and our wisest and best have affirmed the presence of an influence therefrom instructing and guiding, strengthening and consoling them. In hours of silent meditation or reverie, laying aside our selfish, anxious personality, the entities of that sphere invade us and impart to us their stores of love, wisdom and power. All grades of humanity thus spoke through Shakespeare words that his fleshly ears never heard.

As like attracts like a circle of pure souls here may by their aspiration open the gates of that sphere and possess themselves of the rich treasures there, while a circle of dark souls will find their like. The psychometrical may read as in a book secrets supposed to be hidden. The clairvoyant sees things by a light that never shone on land or sea. Matter is transparent to him. The telepathist projects his feelings to any point and receives a response. Thoughts travel as in a dream. The universe is a psychic unit; the interests of one are the interests of all, including even the animals and plants, and the Divine Spirit is lifting all to a higher life.

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The office of THE JOURNAL, after April 1st, will be at 147 South Western Ave., Chicago, to which all communications should after this month, be addressed.

Walter Howell, San Francisco: Week after week has past since my arrival here, and I have neglected writing to you to let you know my whereabouts in San Francisco. I am stopping as above, but am uncertain how much longer I shall remain here. My work up to the present time has been quite successful and the cause here is certainly growing. You will have heard some reports of my labors, and can judge accordingly. I thank you very much for your kindly recognition in the past, and though I have not written you for some time, I have not been unmindful of you, or lacked interest in THE JOURNAL. I always speak a good word for the paper whenever I can.

Many requests have been received from Spiritualists and from non-Spiritualists who are investigating spiritual phenomena, that we publish a volume of Mrs. Underwood's "Automatic Communications." Before promising to issue such a work we wish to know how many readers of THE JOURNAL would take a copy at \$1.50. The work would be a large, handsome volume of not fewer than 400 pages, containing many "communications" which have never been published, with a full statement of the psychical experiences of the editors of THE JOURNAL during the last five years. If a sufficient number of applications are received to secure us against loss, we will put the work into the hands of the printers at once, and have it ready in a short time.

An interesting paper might be written upon coincidences in art and letters, and some incidents which would serve as striking illustrations have not yet been brought to the attention of the public.... The Maid of Orleans furnishes a case in point. Messrs. Harper announce for their magazine an anonymous story, "Joan of Arc," which is supposed to have been written by her page and secretary. Mary Hartwell Catherwood has for two years been engaged upon a romance the title and heroine of which is "Jeanne D'Arc," and this

is to be published in The Century. Moreover the news has come from England that Andrew Lang has begun an historical romance, "A Monk of Effe," and that he, too, seeks his inspiration in the career of La Pucelle.—The Critic.

The second of Dr. C. Hanford Henderson's series of articles on manual training appears in the April Popular Science Monthly. It is a stimulating argument for his specialty because of "the increased intellectual power which is the necessary physiological result of such training." His reasoning is reinforced by statements of results.

WILLIAM CULLEN BRYANT.

We have received a copy of the memorial volume entitled "Bryant Centennial, Cummington, August the Sixteenth 1894." All lovers of our great poet of nature and patriot, William Cullen Bryant, will welcome warmly this book, with its refreshing details of the life and experiences of one of whom as a people we may be justly proud. In his address, the president, Mr. Tarke Godwin, dwells on the character of the man, who was thought by those who did not know him to be cold in manner, but whose children judged him better, and "loved him none the less because of their reverence for him." Surely his was a character to be loved of whom it is said, "he never abandoned a friend; he never, if he could help it, misjudged an enemy." The chief address of the Centennial was given by Mr. Edwin R. Brown, the orator of the day, whose local associations with the poet fitted him particularly for the task allotted to him. Mr. Brown tells us of the poet's early surroundings and of his home life; of his love of nature, his communing with which gave birth to the soliloquy of youth "Thanatopsis," aptly described by Mr. Brown as "the vastest figure of death ever drawn," and yet so grandly treated that it gives no feeling of loneliness or gloom; and of his prodigious industry which made him live in effect two or three centuries. It is good in these days of increasing pessimism to read that Bryant was "an optimist with the serene assurance of great and earnest souls, that the universe is sound and God is well," an assurance which was rooted in his own sound and healthy nature. To the influence of such a thought was due the beautiful poem "To a Waterfowl," which was written while the poet's mind was full of the ideas aroused by the sight of a solitary bird in flight, from whence to whither he knew not. Fit emblem this of the human soul, but we may all take heart from the moral of the last stanza of the poem:

"He who from zone to zone
Guides through the boundless sky thy
certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

Bryant's fame will rest mainly on his poetry, but Mr. Brown says truly that his chief merit is that he was a great and constant moral force; and let us hope, therefore, that "since such a man has lived and wrought, civic virtue and honesty in politics are no longer an impracticable dream."

Among other contributors to the Centennial were Mr. John H. Bryant, Mrs. Julia Ward Howe, Mr. Charles Dudley Warner, Rev. John White Chadwick, and President G. Stanley Hale. A letter from Oliver Wendell Holmes was read, and we cannot do better than close this inadequate notice of a noteworthy celebration by giving his estimate of Bryant. He writes: "As a patriot his name belongs with those of the 'Sons of Liberty' of the century in which he was born. As a man

of letters he deserves an honorable place among those of the scholars of his time. As a poet he has shaped his own monument.

Marbles forget their message to mankind, In his own verse the poet lives enshrined.

A breath of noble verse outlives all that can be carved in stone or cast in bronze. In his poems inspired by nature, Bryant has identified himself with "perennial life." In singing of death he has won the prize of immortality."

PASSED TO SPIRIT LIFE.

From Whitman, Mass., March 16th, from a complication of diseases, after some weeks of suffering, Mrs. Jennie P. Ricker, aged fifty-nine years and six months, passed above. Mrs. Ricker was a Spiritualist and a medium from early girlhood. When the cause was but little understood, this fearless champion of the truth, under the inspiration of her lofty spirit guides, gave utterance to noble thoughts and instructive words upon the public platform and in the private séance room. From those days of early toil in behalf of humanity to the closing hour of her life, Jennie Ricker ever maintained her attitude of fearless conviction of the rights of human beings to be well born, to be favored with conditions for the best development of body, brain and soul, and for each to hold a place in the arena of life for which they were best adapted. Mrs. Ricker was a true humanitarian; impulsive, generous, sympathetic. Her affections were strong and she loved her fellow beings. Her benefactions were many, and reached with blessing the needy and sorrowful who came within her notice. Now that she has gone, many an earnest soul can cry: "We shall not soon look upon her like again."

Mrs. Ricker was well known at Onset Camp, where she has been a summer resident since the first opening of that popular resort, and for a number of years she served upon the Board of Directors of the Onset Bay Association.

She leaves a host of loving kindred and friends, but she has only stepped out of the shadow into the sunlight from which she can minister to her dear ones as of old. She was a reader of THE JOURNAL for many years, having much sympathy with Col. Bundy for what she believed to be his fearless scorn of fraud and his vigorous defense of what he considered truth. The burial service over the remains were conducted at her residence in Whitman, by Rev. William Brunton and Mrs. M. T. Longley, of Boston, on Tuesday, March 19th. This consisted of the reading of beautiful original poems, invocation and remarks by Mr. Brunton, with a spiritual address, prayer and benediction by Mrs. Longley. A quartette rendered choice vocal selections at these exercises. The floral offerings were exquisite in design and abundant in number, attesting to the love of friends. At the request of the deceased the remains were taken to the Boston crematory and subjected to the process of incineration. A pure soul has arisen to the immortal heights.

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RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

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